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POETRY.

For the Churchman.

PROLOGUE IN HEAVEN.

From Goethe's Faust.

RAPHAEL.

The Sun his ancient tune doth sound
With brother-spheres in rival song,
And moves his old fore-written round
With thunder-step, through space along:
His glances give the angels might,
Though none its mystic fount can say;
Thy works, sublime as wonder's height,
Are glorious, as Creation's day!

GABRIEL.

And swift—too swift for eye to mark,
The painted Earth spins free through air!
Half black, with shudder-breeding dark,
Half fired with Paradise's glare.
Up-swells the Sea in billows broad,
Against the cavern-founded rocks,
And every rapid sphere of God,
Is felt in Earth's and Ocean's shocks.

MICHAEL.

And storms are roaring in the strife,
From sea to land, from land to sea,
And agitations deep as life,
They weave about, eternally;
Their mighty chain is strong, mayhap,
But quakes the little world with fear,
When wild before the thunder-clap,
Comes down in wrath thy lightning-spear.

THE THREE.

Thy servants, Lord, do more behold
The mild outgoings of thy morn,
When gentle daylight doth unfold,
And sunshine is again new-born:
'Tis thou dost give thine angels might,
Though none thy glory can display;
Thy works, inscrutable as light,
Are glorious as Creation's day! A. C. C.

Theological Seminary, New York,
February 17th, 1840.

Rev. and Dear Brethren,—My attention has lately been called to Mr. Isaac Taylor's work on Ancient Christianity, republished in your city, and recommended, as I am told, by your very powerful influence and sanction. It has grieved me much to find in the work a degree of ignorance and misrepresentation which could not have been anticipated from the high reputation of its author. As I am very sure that you do not design to give currency to falsehood, either intentional, or rashly put forth in ignorance, I beg to call your attention to one or two brief statements concerning Mr. Taylor's pretended evidence. I shall be governed in my selection by the wish to present conclusive proof in a reasonable compass. It would require a volume to expose all, merely relative to misstatement of fact, that is liable to animadversion in Mr. Taylor's book.

The first case which I ask you to examine, is the show of evidence from Ignatius on pages 173, 174. Mr. Taylor, having to prove the "antiquity," and "universality" as well to time as to place, of the supposed error of the ancient Church, was of course obliged to show that it prevailed in the age just after the apostles. Of that age, as you well know, there are extant three authentic works, beside two others of which the writers and authority are doubtful, though not the age. The Epistles of Clement of Rome, Ignatius and Polycarp, the Epistle of Barnabas, and the Shepherd of Hermas, were all certainly written between the years 65 and 150. Of these *five* writers, Mr. Taylor passes *four* unnoticed. Permit me in passing to observe, that of the four, *three* contain absolutely nothing that would serve his purpose, and the fourth, (Hermas,) only three phrases, each of one line, in one hundred and twenty pages.

The fifth is Ignatius. Of his writing, we have seven short epistles, now all but universally admitted to be genuine. The same epistles exist in a much longer form, having been interpolated some ages, (four, at least,) after the author's death. With them, the interpolator chose to publish five others, wholly spurious, under the martyr's name. Every learned man knows these to be utterly worthless, except for the purpose of illustrating the *spurious parts* of the interpolated epistles. Would it be thought possible that a writer of Mr. Taylor's pretensions could use these scouted forgeries for the purpose of fixing a stigma on the memory of a martyred follower of the apostles? Yet such is the fact. Of *eight* allegations, *seven* belong to the spurious epistles; and even of them, one is false, a Latin translation having misled Mr. Taylor. The style of Ignatius is difficult. Long study of his writings has convinced me that they may easily be misunderstood, and I blame no one for a misapprehension of such a passage as that (the only *genuine* quotation) which Mr. Taylor has first adduced, from the epistle to Polycarp. Nevertheless, Mr. Taylor's construction of it *is* a misapprehension, and has led him to lay a stress upon the passage which it will not bear. In the first place, he has followed the false reading of Cotelerius, borrowed from the interpolated epistle. This has concealed from him the true aim and tendency of Ignatius' advice, and to make sense of the passage, he has been forced to suggest another, which requires a rendering, harsh, to say the least, and contains a doctrine less sound and reasonable than the true. I will give the entire passage, rightly translated, as I conceive; and set in an opposite column Mr. Taylor's rendering.

Epis. to Pol. § 5.	Mr. Taylor:
Flee evil arts: and rather make them a subject of your discourses. Speak to my sisters to love the Lord, and be content in body and spirit, with their partners. My brothers also command, in the name of Jesus Christ, to love their partners, as the Lord the Church. If any is able to abide in chastity for the honor of the Lord of the flesh, let him abide unboastingly: if he boast he is lost: and if he be more knowing than his bishop, he is corrupted. It becomes those who marry, to contract their union with the consent of the bishop, that the marriage may be according to God, and not for lust. Let all be done for the honor of God.	If any one be able to abide in purity, (celibacy,) in honor of the Lord's flesh, let him do so without boasting. If he boast, he is lost; or if he consider himself, on that account, to be more than the bishop, he perishes.

Observe, 1, that Mr. Taylor *mutilates* the passage. He omits the part in which Ignatius puts marriage on a level with celibacy. All that he says in praise of "chastity," is that a man may abide in it "for the honor of the Lord:" and he goes on to say of marriages, that they may be contracted "for the honor of God."

2. That Mr. Taylor *interpolates* it. There is nothing in the original to warrant the words, "on that account;" *without them,* the phrase "if he consider himself to be more than the bishop, he perishes," does not prove that a single state was regarded with "false and inflated sentiments" by Ignatius or his contemporaries; and it is to prove that, that Mr. Taylor adduces the passage. He *makes it suit* his purpose, and then uses it.

3. That he *mistranslates* it. For this, as I have said, I do not blame him. Others have done it too. But he ought not to have used a passage susceptible of different renderings, when one of those renderings is utterly against his argument. He charges the early Church *with Gnosticism.* This passage, rightly understood and rendered, is directed expressly *against* the Gnostics. Their seductions, are the "evil arts" against which Ignatius warns Polycarp, and requires him to warn his flock. This every student of the epistles of Ignatius knows. They taught men to refrain marriage, on the ground that "the flesh" belonged to the evil principle. Ignatius directs Christian females to live in wedlock, for the Lord's sake. Yet, lest this should be misunderstood as an utter condemnation of the single state, he goes on to permit those who choose that state to remain in it, provided they do so, not from Gnostic principles, but with a view to the glory of the true God; and provided, further, they make their condition no matter of boasting, on the gnostic ground that it was better than the married state. This would be to set up for more knowing as to man's true state and duty, than their bishops, and would show, that however pure their bodies might be, their minds were defiled with the Gnostic (*Gnostic,* you remember, means "knowing"—Ignatius' word, in the original, is γνωσθη) heresy.

4. Although Mr. Taylor might have followed a bad reading of the text (against the authority of the only known manuscript) in giving the translation "the Lord's flesh" instead of "the Lord of the flesh, yet he is inexcusable in following *a bad Latin translation,* in giving to the Greek a sense it does not contain, and will not bear. "Εαν γνωσθη πλεον του επισκοπου" cannot, by any distortion, be made to mean "if he consider himself to be more than the bishop."

I have now done with this passage, on which I have dwelt the longer because it is *the only one* from the genuine writings of the apostolic fathers that Mr. Taylor has thought fit to cite. I leave it to you, whether the use he makes of it, gives a favorable impression of his fairness and learning?

But he goes on in the next paragraph to make further use of the name of Ignatius. It is of the *name only.* He refers twice to the epistle to Hero, and once to that to the Philippians, by name. A glance at Cotelerius' edition will satisfy you that he might as well cite the letters of Peter Plimley or Jack Downing as evidence of the views of an apostolic father. The whole Christian world discards the five spurious epistles bearing the name of Ignatius as worthless trash, the production of a period long posterior to the Nicene council. *Can* Mr. Taylor be ignorant of this? The strange errors which he puts forth with the confidence of full assurance in other parts of his work, would incline me to think it might be so. But what then are we to think of his sufficiency for the task he has undertaken? On the other hand, the unjustifiable way in which he uses a work of doubtful authenticity bearing the name of Athanasius, quoting and urging it, (even pushing the argument from the individual character and station of Athanasius, p. 226,) while he owns that learned men consider it spurious; and in which again he cites a semi-pagan platonist of the fifth century, owning that he knows he is not in good repute as a theologian, but chooses to use him as evidence notwithstanding; such conduct in other parts of his work forces me to doubt whether he did not on the same principle here *make use of spurious writings* for the purpose of maintaining an argument which would be unsustainable without them.

After the three quotations from epistles which, *as he names them,* Mr. Taylor enables his *learned* reader at once to reject as spurious, we have the following paragraph:

"In another place he says, 'Guard the virgins as Christ's jewels,' an epithet often afterward applied to them. Ignatius also uses, and perhaps was the author of that favorite phrase applied to nuns, 'The espoused to Christ.'"—p. 174.

The first of these phrases I could readily turn to, as it occurs, verbatim, in one of the same *spurious* epistles he had already used. *Ep. ad Heron,* c. 5. But the second cost me some trouble. I knew it not to be in the *genuine* epistles, but could not find it in the Greek text of the *spurious.* At last it occurred to me to hunt the *latin version* of the latter, and there indeed I found it; *Ep. ad Antiochenos,* c. 12. But, for the second time, Mr. Taylor had been led into error by a faulty Latin version. The Greek text meant no such thing. Χριστολεκτους is the Greek word used by the forger himself, which, in the peculiar phraseology that he has endeavored to copy from Ignatius, means 'those whom Christ accepts,' and nothing more.

Mr. Taylor draws four inferences from the supposed evidence of Ignatius. Of these you will see that the last three are derived solely from the *spurious* epistles. The first is merely "a clear allusion to the *then* frequent practice of religious celibacy;" (the word '*then*' is italicized by the writer to show what stress he lays on the date of Ignatius' evidence.) This refers to the *one* passage from the *genuine* epistle to Polycarp. I submit it to you whether that passage contains *any* indication of a '*practice* of *religious celibacy*' when fairly given and translated? Much less of a *frequent* practice? Whether it does not bear *against* such a view of celibacy, in the intention of the original writer?

One word more about Ignatius. In all his seven epistles there is no other passage that can by any force be construed to relate to celibacy. In all the seven he uses the word 'virgins' but once, and then of persons performing the functions of deaconesses, and called 'widows.'—*Ep. to Smyrn.* s. 13, p. 94, ed. Standard Works.

When I took up my pen I meant to go on with the evidence which Mr. Taylor pretends to cite from the Apostolic Constitutions. I assure you the case is as much against him there as in the matter of Ignatius, at least as regards fairness. In other instances, appearances against him are even worse; but I singled out these as likely to occupy but little room in the exposure. For the same reason, a desire to be brief, I will not now go on to the constitutions, the rather because they confessedly belong at earliest to the fourth century, although Mr. Taylor has chosen to connect them immediately with Ignatius.

Is it right, dear brethren, that such a book should go forth to the Church and the world without caution against its ignorant and insidious writer? If his mistakes or misstatements were but two or three, they might be borne with: but *really they very nearly equal in number the array of supposed facts* on which he builds his argument. I assert this after examination, and pledge my word to you for its truth. Yours in the bonds of Christ and the Gospel,

W. R. Whittingham.

To the Editors of the Episcopal Recorder.

COMMUNICATIONS.

For the Churchman.

ADVERSARIA—NO. XXI.

> "Ut si
> Cæcus iter monstrare velit: tamen adspice, si quid
> Et nos, quod cures proprium fecisse, loquamur."
> Hor. Epist. I. 17.

Hallam's Introduction, vol. iv. This volume, which I had not seen when I wrote before, finishes Mr. Hallam's extensive work. It is principally concerned with the history of literature in Europe, from 1650 to 1700. The period, it appears to me, is one of less general or special interest, than several preceding: but great men were on the stage. In physical philosophy, important discoveries were made. And names illustrious in philology still occurred in the Low Countries and in England. It was the age of I. F. Gronovius, Grævius, Bentley, Spanheim, and Usher. Gale, More, and Cudworth, in England, all of "the school of antiquity," to adopt the author's perhaps not intentionally complimentary phrase, explained and taught a metaphysical philosophy deeper in its wisdom and practically better for the heart of man, than either the speculative dogmatism of the new school, or the too refined dialecticism of the old. These might indeed beard the Stagyrite. Elsewhere Gassendi by himself, Malebranche, Spinosa, the free-thinking Arminian Cartesian Protestants of Holland, and the Port-Royal authors, with a host of others, all more or less imbued with the system or the spirit of Descartes, maintained the war of metaphysical discussion. Wilkins, Locke, Pufendorf, Rochefoucalt, Bayle, must be added to this army of mind. The moderns now asserted themselves the true ancients; and affected to call the ancients—the infants of time.

The second chapter is of the history of Theological Literature in this period. The rise of the Gallican controversy with Rome, the history of the Gansenists, are its more principal topics. [illegible] reader of this volume to make in his commonplace book.

In a previous paper I ventured to express dissatisfaction with an analogy of the author, which conveys the idea, that men in certain circumstances, if they could do no more, could at least accomplish as much as a certain species of ape, which lives "in communities in the forests of Angola." I said that this was fallacious: for the former were MEN, and the latter brute beasts; and that it might involve a pernicious theory. At p. 162 of this volume, are some observations of Mr. Hallam, which though in my comparative ignorance of the subject I may not be able to convict them of positive error, are still sufficient to excite in my mind an unpleasant distrust. The author is led in this place from his discussion of the "notion of a real universal in human nature," presenting "to us in an exaggerated light those anomalies from which writers of Pascal's school are apt to infer some vast change in our original constitution"—"to inquire," whether "the law of continuity" which binds man to the lower forms of animal life by conditions common to all animals, "has not rendered necessary both the physical appetites, and the propensities which terminate in self: whether, again, the superior endowments of his intellectual nature, his susceptibility of moral emotion, and of those disinterested affections, which, if not exclusively, he far more intensely possesses than any inferior being," if these, and man's higher endowments, "might not be expected, even beforehand, by their conflict with the animal passions, to produce some partial inconsistencies, some anomalies at least, which he could not himself explain. If man," he continues, "was made in the image of God, he was also made in the image of an ape." The paragraphs following this did not strike me in a similar manner. Perhaps I have seen this in a false light.

I will only refer to one other passage which may deserve to be read in connexion with these remarks:—p. 286. In this I claim only the privilege of a reader or student of the book; and write with all deference. Men of great learning see farther than others, and deeper: hence perhaps they often write what is caviare to the crowd, and little better to many above the crowd. This is no matter for complaint, but for self-gratulation: as we are proud of ourselves in a Cæsar or a Napoleon. But however this may be, students will read, and reading—approve, doubt, or condemn.

In discussing the search for truth of Malebranche, the author has some observations in reference (though "without expressing an opinion on that peculiar hypothesis which is generally called phrenology") to the question "whether it is not quite as conceivable that a certain state of portions of the brain may be the antecedent conditions of memory or imagination, as that a certain state of nervous filaments may be, what we know it is, an invariable antecedent of sensation." Malebranche, it appears, asserted "a connexion between the cerebral motions and the operations of the mind,"—and still more strongly, that "it is the difference of the fibres of the brain which occasions almost the whole of that vast difference we find in the capacities of men." Further on this point at p. 593:—"Sprengel says that Willis is the first who has assigned a peculiar mental function to each of the different parts of the brain, forgetting, as it seems, that this hypothesis, the basis of modern phrenology, had been generally received, as I understand his own account, in the sixteenth century." Further, p. 285, of Locke, it is said:—"he seems, by the use of phrases, which recur too often to be thought merely figurative, to have supposed that something in the brain comes into local contact with the mind." There are other remarks, of the same nature. That these doctrines here alluded to, these speculations perhaps, with others allied to them, and the conclusions which flow from them, will enter deeply into the composition of a new system of metaphysical philosophy, at some period or other, seems highly probable. The phrenologists of our day would seem to be chiefly employed in the collection of facts to support their system: and so far as this goes, they are certainly well employed as physical and physiological inquirers. But the system which I have imagined must be the work of a metaphysician, and of one of no common powers. The amount of these facts of the phrenologists is immense; they are led by the inductive method even now to generalize; and their conclusions have the appearance of fair results. All this is as matter awaiting the plastic hand which will give it unity and harmony in some grand and useful form. The present writer is not a phrenologist, and has only given his fancy the reins in this paragraph.

There is another point of interest which is incidentally noticed in each of these volumes:—the "Parallel of the Ancients and Moderns." Here, as usual, I suppose, Mr. Hallam writes with entire candor. This may be a reason why his conclusions will not always satisfy those of his readers who incline to think with those that Wotton wrote against. The problem whether the ancients had not been surpassed adverted to at p. 517 of this volume, seems to have been unfortunate in proceeding originally from men, who, whatever might be their wit or genius, had not the best claims to pronounce any opinion upon the subject. It was probably hatched in some "*coterie,*" where "*galanterie chevaleresque*" was far more in keeping, and far better understood than Pindar or Lucretius. And their opponents had the obvious advantage, that they knew "ad unguem" the authors they defended, their reputed excellencies, and, whatever they were, their real defects. It matters little whether coffee-house critics call them pedants: we do not find this the judgment of their peer. The learned author of the work before us, though he contents himself in general with asserting the inferiority of the ancients in philosophy and physical science, and allows, that "in eloquence and poetry, the suffrage of criticism had long been theirs," and that the book of Perrault "was written for the times," and because "a vast majority of the French in that age would agree with" the author, as the great majority of any age will commonly agree with their apologists;—still appears to be sensibly inclined, in spite of his candor, to the moderns. This has struck me in incidental parallels of authors, which are scattered through all the volumes of the Introduction. Thus, at vol. ii. p. 279, a long parallel of Luis de Leon, a Spanish lyric poet, and Horace, is cited at large from Bonterwek. De Leon, it appears [illegible] closely imitated Horace, whom he took for his master. Keeping in mind this important circumstance, we read with pleasure the criticism of Bonterwek and Hallam, and their estimate of the success of the Spanish Flaccus, though we may deny the competency of the court to entertain a question "which of the two is superior." At p. 274 of the same volume, Tasso is compared with Virgil: the palm, by several "mores," and one negative, is given to the Mantuan. At vol. iii. p. 338, the famous book of characters of Theophrastus is said to have been surpassed by the work of La Bruyere with the same title. At p. 406, Phœdrus and La Fontaine the French fabulist are paralleled, to the manifest disadvantage of the former. P. 409, Boileau and Horace are said to be "very unlike," a compliment to this member of the servûm pecus, which strikes us as more worthy of an "*eloge,*" than a history. So again at p. 410, we are told that this same industrious Boileau attempted to imitate Pindar, "without success." P. 403, Racine and Euripides are paralleled, and it is too plain to the advantage of the former. And on the same page we are told, that the French poet is "second only to Virgil among the poets." And to cap the climax, the author adopts the language of an eulogy by La Harpe, and says, "we shall readily believe" (credat Apella!) "that Racine is, of all mankind, the one to whom nature has given the greatest talent for versification." It seems in the spirit of this, that Moliere is paralleled with, nay, is said to surpass Shakspeare. The last-mentioned comedian is said, further, to leave Plautus "at a vast distance;" and though indeed, he "has not equalled" Terence in "grace and gentlemanly elegance," "we must" still "award him the prize in the more appropriate merits of comedy." So at p. 477, a play of Regnard, another French playwright—"Les Menechmes," is pronounced "perhaps the best" of those "founded on this diverting exaggeration." The supposed rivals of M. Regnard are Plautus and Shakspeare. I think I have made out my point, that the author before us is inclined to the moderns. But his learning and competency as a critic, will give his judgment great weight. If some still venture to dissent, it will doubtless be in the face of all this learning and critical sagacity, and they will not expect the world to follow them.

At p. 392 of this volume, note, occurs a curious paradox of Liebnitz:—"that the right of bequeathing property by testament is derived from the immortality of the soul; the living heirs being as it were the attorneys of those we suppose to be dead. Quia mortui revera adhuc vivunt, ideo manent domini rerum, quos vero hæredes reliquerunt, concipiendi sunt ut procuratores in rem suam. In our own discussions on the law of entail," remarks Mr. Hallam, "I am not aware that this argument has ever been explicitly urged."

At p. 552, is a review of "The Pilgrim's Progress." John Bunyan is complimented as "the father of our novelists;" but his work, it is said, has been "a little over-rated." This suggests to me a serious thought. If this question of paternity, for I suppose it a question, is determined in Mr. Hallam's favor, what effect will the decision have on the general estimate of Bunyan? I think an apologist would be apt to insist that the good man himself would disclaim utterly his putative offspring. And perhaps a very ardent champion would incline to think the words might be construed as libellous. But Bunyan's laurels are green, and he has gained already what men call immortality. It may be Coleridge's fine thought is more than fanciful, that this is immortality, that the children of the mind never die.

In a previous article, an opinion was expressed that the author of this work is a member of the Church of England. This was of little consequence, though perhaps it had better not have been said. Mr. Hallam is an author of liberality of sentiment, and in many cases may perhaps be said to take neither side of a question very strongly. The elevated and extensive ground of a history does not allow of any obtrusion of individual prejudices, but these are permitted to occupy and flow in an under current. This may always be observed, and what we see of it influences strongly, and properly so far as ourselves are concerned, our private judgment of the work. It appears to me that there are in these volumes, in several places, indications of opinions, which are hardly within the rule of the Church. I speak of this, which I shall not attempt to give any specifications of, as I do not feel competent,—because it so struck my mind,—and led me to doubt somewhat my previous conclusion, expressed in print.

There is a single passage of this volume which is open to grammatical criticism:—P. 140, "The bull of Pius V., a man too zealous by character to regard prudence, in which he condemned many tenets of Baius, had not, nor could it, give satisfaction to those who saw with their own eyes," &c.

I have space to add to this paper, the author's fine conclusion of his work. It reminds us of the vaticinations of Horace, and Lucan, and Milton. "I cannot affect to doubt that I have contributed something to the general literature of my country, something to the honorable estimation of my own name, and to the inheritance of those, if it is for me still to cherish that hope, to whom I have to bequeath it." No trifling scribbler could have written these words.

Philarchæus.

24th February, 1840.

For the Churchman.

ISLINGTON.

A Glimpse at Antiquity.

> A curious eye
> Might see some relics of a piece of art
> * * * * * *
> Curiously wrought in lively imagery;
> * * * * * *
> Time left untouched to grace antiquity.
>
> *John Chalkhill.*

Islington!—merry Islington! Famous, and redoubtable for holy-day games' pastimes, and odd revels, from the roistering days of Henry VIII. and Queen Elizabeth, down to the imaginary ones of John Gilpin, the ideal hero;—whose vagaries are immortalized by the pen of Cowper, and delights us just as much as if he breathed and had a real existence.

What a tide of recollections did you conjure up within me, as I pursued my reflections, even whilst mingling with the throng of stage coachmen, hostlers, news-boys, and various other non-descript looking characters, who were loitering about the purleius of the noted Angel Inn; for this is the general stopping place of most of the coaches, and omnibuses, that ply about the northern suburbs of London.

I had just returned from visiting a literary Antiquary, where I had been rummaging over ancient manuscripts, choice tomes, and other antique memorials of renowned men in by-gone days. It was not therefore strange that I should fall into a train of thought upon the subject, and inquire into the use, or benefit, arising from this peculiar taste amongst individuals and communities.

Particularly interesting did the theme appear to me, coming from a country where this acquired predilection has but slightly developed itself,—perhaps from the want of materials, perhaps from other causes.

Amongst the peculiar characteristics of the European, generally, there is one that the American will not fail to notice, and it may be observed, frequently with profit. It is their great care and preservation of celebrated antiquities, archives, and manuscripts. These rare relics are valuable frequently from their great beauty, as well as the insight they afford us of ancient times,—the arts, manners, and customs of those periods. They are existing commentaries upon the days that are gone, and furnish the student with the rich, golden meshes of poetry, or the sober realities of history.

The unimaginative person, who is devoid of taste or sentiment, passes listlessly by many a site of renown in his travels, or perhaps wonders at the importance attached to some seemingly mean relic pointed out to him by a cultivated mind, as the remnant of former days. He takes no interest in it, for it recals no image—no history—no memorial of remote times to his memory. He merely looks upon it as so much rubbish, and indeed to a barren mind it is nothing more,—there is no poem—no historical picture in it. He would view the Coliseum or the Forum at Rome, with equal apathy, and scorns to be roused, or enlightened, by a mere pile of stones! For him the historian, antiquary, and poet have toiled and consumed the midnight oil in vain. For him the dust on which he treads, stirs not, instinct as it were with life; nor does any sound of departed human grandeur, rise from the grass-grown ruin; like the breath of distant ages telling its thrilling story. And thus he loses the principal zest imparted to the contemplative and intellectual traveller, to whom all things are fraught with wisdom and instruction.

The greatest pleasure communicated to the American in Europe, must arise from the contemplation of works of art—the ruin, and the storied monument; as he will find few scenes of natural beauty that can surpass, or even equal, the wild magnificence of his native land.

Yet the memorable deeds acted upon the arena before him; supposing him to be gazing intently on a spot like Eddington, when King Alfred overthrew the Danes, or a field like Runneymede, when the Barons of England compelled King John to grant them a bill of rights, will invest the scene with the iris hues of poetry, and impart a tenfold deeper pleasure to his senses, than the actual beauty of the landscape could otherwise inspire. It is the perpetual sentiment of historic grandeur hovering around his path that pleases him, as he treads the soil consecrated by men of old.

And he will understand history better by this existing evidence before him—he will not fail to perceive, appreciate, and value more, that liberty wherewith his countrymen are blessed; for he will remark how slow, imperceptible, yet certain, and triumphant, has been the march of that liberty, struggling through the dim twilight of rude ages, and eventually transmitting its blessings, civil and religious, which we now enjoy.

And thus with equal interest and pleasure will he look upon a document, or a record like Magna Charta, for it serves to convey these facts to his recollection with greater force, vividness and energy.

Yes, it is dwelling on these things, that charms and enlightens him abroad, and sends the blood with redoubled energy through his veins; and like the gallant Sir Philip Sidney on reading the old ballad of Chevy Chase, his heart will leap up within him, as if at the sound of a trumpet!

Some of the pleasant reminiscences of this nature are inseparably connected in my mind with a visit I once paid to the Chapter-House, Westminster Abbey, to inspect the manuscripts preserved there. It is an ancient part of the edifice, and can still boast of a fine Gothic portal, or entrance beautifully carved in stone, under the supervision of the father abbot in 1377.

In this venerable building, the first Commons of England held their Parliament until the year 1547, when they removed to the Chapel of St. Stephen, that being granted to them by King Edward VI. This spot was also the abbot's lodging place, otherwise called the Jerusalem Chamber; and here Henry IV., of ambitious memory, ended a fitful and perplexed existence.

Shakspeare has painted the turbulent, busy, stirring reign of this King down to his last moments in the sick chamber, formerly where I then stood; thus giving me a fine historical picture for reflection and study. We loitered here as if a spell was upon us. We felt insensibly persuaded we had penetrated into the closet of this *jaded* monarch, and in imagination heard his serious and pathetic reflections upon the emptiness of royal splendor,—his declaration of how "uneasy lies the head that wears a crown," together with the racking disquietudes that agitated his thoughts, and frightened slumber from his eyelids, when he bursts forth in that beautiful apostrophe to sleep,—

> "How many thousands of my poorest subjects
> Are at this hour asleep!—Sleep, gentle sleep;
> Nature's soft nurse, how have I frightened thee,
> That thou no more will weigh my eyelids down,
> And steep my senses in forgetfulness?
> Why rather, sleep, liest thou in smoky cribs,
> Upon uneasy pallets stretching thee,
> And hush'd with buzzing night-flies to thy slumber;
> Than in the perfumed chambers of the great,
> Under the canopies of costly state,
> And lull'd with sounds of sweetest melody:
> O thou dull god, why liest thou with the vile
> In loathsome beds; and leavest the kingly couch,
> A watch-case, or common 'larum bell?
> Wilt thou upon the high and giddy mast,
> Seal up the ship-boy's eyes, and rock his brains
> In cradle of rude imperious surge;
> And in the visitation of the winds,
> Who take the ruffian billows by the top,
> Curling their monstrous heads, and hanging them
> With deafening clamors in the slippery clouds,
> That, with the hurley,* death itself awakes?
> Canst thou, O partial sleep! give thy repose
> To the wet sea-boy, in an hour so rude;
> And, in the calmest and most stillest night,
> With all appliances, and means to boot,
> Deny it to a king?"
>
> *Henry IV. Second Part.*

In this spot the poet imagines that beautiful scene between this monarch and his son, the Prince of Wales, afterwards Henry V., to have taken place; when the latter invested himself with the regal crown of his sick and sleeping father, who on awakening upbraids him with his haste to seize the golden bauble, before death had made him the lawful heir of it:—

> "O foolish youth!
> Thou seek'st the greatness that will overwhelm thee;
> Stay but a little; for my cloud of dignity
> Is held from falling with so weak a wind,
> That it will quickly drop; my day is dim.
> Thou hast stol'n that, which, after some few hours,
> Were thine without offence; and, at my death,
> Thou hast seal'd up my expectation:"

Here the dying King gives his last counsel to the Prince, and recounts by what "by-paths, and indirect crook'd ways" he met this crown. How troublesome it sat upon his head amid distracting turmoils, war and bloodshed. His last request is thus recorded:—

> *K. Hen.* Doth any name particular belong
> Unto the lodgings where I first did swoon?
> *War.* 'Tis called Jerusalem, my noble lord.
> *K. Hen.* Laud be God!—even there my life must
> end.
> It hath been prophesied to me many years,
> I should not die but in Jerusalem:
> Which vainly I supposed the Holy Land:—
> But bear me to that chamber; there I'll lie;
> In that Jerusalem shall Harry die."

In a nook of this antique fabric where Harry breathed his last, fitted up with oaken presses, and book-cases, enclosing their valuable contents; redolent with the aroma of ages upon the vellum page, that the cloistered monk, and the skilful scribe, had expended days and months in illuminating and beautifying, did I ruminate. It was a spot *well* adapted for quiet meditation. The sunlight fell aslant of the venerable cloisters, and struggled through the dim Gothic window, and its warm golden hues fell upon the richly emblazoned leaves of these antique books, as we turned them carefully over, whilst our thoughts seemed to glide back imperceptibly to the days of these ancient Chronicles;—to old Froissart—to romance,—the minstrel—festival, revel, and all the poetical associations of the olden-time. The chime of the old clock in the gray turret of the Abbey fell soft and pleasant upon the ear, furthering, and aiding the spell under which I seemed to be entranced; rather than disturbing me with its drowsy echoes.

Doomsday Book brought varied pictures of feudal times to my mind,—some sombre;—some gorgeous:—of the bondman and the serf—the grim haughty Baron—the Curfew-bell, and all the dark or gloomy imagery of the middle ages;—enlivened at intervals by gleams and thoughts of a more sunny hue, as we obtained an occasional glimpse of the chivalrous Knights and Crusaders of that romantic and picturesque period. But the pervading character of the objects and reflections presented to my mind in gazing upon this curious record, were sad visions of oppression, and wrong; as the lordly castle with its proud owner rose before me, and frowned upon the humble cottage, and the toil-worn vassal, shrinking into his sordid bed. I could not divest myself of these feelings, and the page fell from my hand. A ray of light, like a blazing torch flashing athwart a murky sky, had illuminated the letters of history and made them plain and visible.

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* Noise.

Although this book is upwards of seven hundred years old, it has been so carefully preserved, that it would not, upon a slight inspection, appear more than half a century since it passed from the hands of the cunning penman of the dark ages. The red and black ink used in these manuscripts, is very bright and beautiful; the red, particularly so. William the Conqueror had this book written in the year 1085, being the 20th of his reign. It was in imitation of the precedent of King Alfred, who caused a general survey of the kingdom for that purpose. William however, it appears, executed his royal will and pleasure in the matter with great rigor; hence the opprobium, still clinging to his name. Edmund Burke thus speaks of him: "The general run of men he looked on with contempt, and treated with cruelty when they opposed him. Nor was the rigor of his mind to be softened but with the appearance of extraordinary fortitude in his enemies, which, by a sympathy congenial to his own virtues, always excited his admiration, and insured his mercy. So that there were often seen in this one man, at the same time, the extremes of a savage cruelty, and a generosity that does honor to human nature."

And thus with the historian's text, and a running commentary of our own, did I muse upon the famous Red or Doomsday Book of William the Conqueror, who with

His pomp, his pride, his skill;
And arts that made fire, flood, and earth,
The vassals of his will;"—

lorded it over the realms of England—parcelling out the Saxon owners' land amongst his greedy Norman followers, where the crumbling monuments of unforgotten despotism still studs the English landscape, and points a moral in their ivy-mantled towers and battlements—more touching and pathetic than song or legend. The warbling lay of the minstrel, and the annal of the Chronicler, has rendered deathless, numerous portions of the wild or sad tales connected with these splendid and striking ruins:—beautiful and exquisite even in their very decay—some rising like a majestic phantom upon the eye of the traveller, as it starts from its elevated site, where it is perched like the æric of the young eagle upon the brow of a hill, or peering above the wooded slopes, snugly nestled amongst the soft, quiet scenery of some sylvan grove—the haunt of meditation—the poet and the painter's elysium:—

A Paradise on earth is found,
Though far from vulgar sight,
Which with those pleasures doth abound,
That it Elysium hight.

* * * * * *

The winter here a summer is,
No waste is made by time;
Nor doth the autumn ever miss
The blossoms of the prime.

Drayton.

Then as we gazed upon a superb volume, being the original covenant of Henry VII. with the Abbot and Prior of Westminster Abbey, in which he stipulated to give a certain sum for them to pray for his soul; with its seals of the different Church dignitaries attached to it, bound in crimson velvet, with gold tassels—embossed clasps, and bearing the date of its execution upon it, 1501,—our thoughts ran upon chantries, homilies, and requiems, together with all the pomp and pageantry assembled in the vast Cathedral aisles of the abbey, the blaze of tapers, and torches—the solemn dirge sang by the choir—and the slow chant of the priests, committing the body to the tomb, where he now lies buried in all the magnificence of a princely mausoleum, or as Bacon expresses it: "in one of the noblest monuments in Europe, both for the chapel and sepulchre. So that he dwells more richly dead, in the monument of his tomb, than when alive, either at Richmond, or any other of his palaces,"

Few English monarchs appear to have been more desirous during life to be remembered after they had "shuffled off this mortal coil," or have taken greater pains to perpetuate their memory. And yet how few, in admiring the beautiful piece of architecture composing this tomb, comment upon the founder's history? Or inquire whether his reign was beneficial, or otherwise to his country:—and how has his covenant with the father Abbot and Prior of Westminster become null and void by time and reformation? Potentates share a like oblivion with their subjects, and in the words of Jeremy Taylor, "a man may read a sermon, the best and most passionate that ever man preached, if he shall but enter into the sepulchre of Kings." D.

(*To be continued.*)

For the Churchman.

THE VIEWS OF THE OXFORD DIVINES AND THE ENGLISH REFORMERS CONCERNING THE EUCHARIST CONTRASTED.

Before I proceed to exhibit this contrast, I must respectfully enter my protest against the introduction of terms into this controversy which are eminently calculated to confuse the mind and impose upon the judgment. I will explain what I mean: "The real and spiritual presence of Christ in the Eucharist," is the doctrine, we are told, the Oxford divines are now inculcating. No body, that had not made for himself the discovery, would ever dream that this word *spiritual* does not bear on this connection *its usual signification*; that it relates to the body, and that this "*real spiritual presence*" was not what it purports to be, but a *real substantial presence* of the *true* and *proper substance* of the *body* and *blood* of Christ. I do not think, that this commingling of things that are essentially distinct, this using of terms, (the meaning of which has been long established,) in a new and unheard of sense, is justifiable. It engenders confusion in the mind, and renders a detection of the sophistries and errors of an opponent exceedingly difficult. To the term, "real and spiritual presence," whenever it has occurred, I have never objected. The Reformers abandoned it only upon prudential considerations. What I object to in the Oxford Theology, what I believe to be dangerous, and unscriptural, and what I shall now prove to be not at all congenial with the spirit of the Reformation, is the *maintenance* of the *real presence* of the *proper substance* of the *body* and *blood* of *Christ* in the Eucharist. *This is the true point in dispute, the simple question at issue.* And I should rejoice if all who engage in this controversy would adhere to it strictly.

Is this the doctrine taught by the Reformers, and sealed by their blood? Is it not rather one of those doctrines, which they resolutely refused to subscribe, and on account of which they were compelled to embrace the stake? I assert that neither Cranmer nor Ridley, who were always preeminently conspicuous in the Reformation, believed in the real presence of the substantial body and blood of Christ in the Eucharist, and I beg leave to lay before your readers the evidence, upon which I predicate this assertion.

I shall quote from Burnet's History of the Reformation, whom I consider an unexceptionable authority, as to the *simple facts* of the case. It is simply as a credible witness of facts that I now introduce him to your readers.

Vol. 4, page 359. "The articles being showed him," (Cranmer,) "he asked whether by the body of Christ they meant an organic body? They answered, it was the body that was born of the Virgin; then he said, he would *maintain the negative*, viz., deny that this body was really in the sacrament. Let any man compare this with the expressions used by the Oxford divines, justified and endorsed by the Editor of the Churchman; and then let him deny, if he can, the glaring discrepancy between them. They assert in strong language the real presence of the very body and blood, which was born of the Virgin; he in as strong terms denies it. How then can they be reconciled?

But again: In a work written by Cranmer, the arguments of which were collected with great care and industry by the author, and subsequently condensed by Bishop Burnet, the following expressions may be found: "The sacrament was instituted for a remembrance of Christ and his death, *which implied that he was to be absent at the time he was to be remembered*." Vol. 4, page 140. The whole passage, which is too long to be inserted, strongly contrasts with the language and sentiments of the Oxford divines. I commend it to the examination of the reader.

In a series of articles, which were attributed to the joint pen of Cranmer and Ridley, I find the annexed. "That a body being only in one place and Christ's body being in heaven, therefore there cannot be a real and bodily presence of his flesh and blood in it," viz., the Eucharist.

Just before his glorious martyrdom, the persecutors of Cranmer "objected, his having twice married, &c., &c.; his denying Christ's presence in the sacrament, &c. He confessed his living in marriage, and all the other articles." Of course, as one of them, he confessed his denial of the real presence of the body and blood in the sacrament.

Ridley, on the third day of a very earnset and animated dispute, decided against the corporeal presence. What he meant by the corporeal presence, which he had just solemnly condemned, we may ascertain from the following sentence, which I am satisfied will render it beyond doubt identical with the theory promulged from Oxford. "He had been reading Bertram's book of the body and blood of Christ, and by it had been set on to examine well the old opinion *concerning the presence of Christ's flesh and blood in the sacrament*," (is not this the very opinion now sought to be revived at Oxford?) and *finding that in the 9th century that opinion* was so much controverted, began to conclude it *was but lately brought in*. Vol. 4, page 140.

Ridley on another occasion, in a discussion with a man named Smith, "acknowledged that the sacrament was truly the communion of his body, that is, Christ's death, and argued that *Christ could not be at the same time on earth and in heaven*"—which, I think, it will be difficult to harmonize with his alleged belief in the real presence of the body and blood in the Eucharist.

To prove that Ridley did not believe in this doctrine, [illegible] the evidence just submitted, the following testimony from one who knew him well, and would not misrepresent him: Cranmer, in the presence of his bitter and implacable persecutors, "acknowledged that at one time he did believe in the corporeal presence, but that Ridley convinced him of his error." The force of his testimony cannot be evaded, because it cannot be disputed, that by corporeal presence, these eminent divines mean, the *real presence* of the true body and blood of Christ.

Finally, to prove that the English Reformers as a body disclaimed and repudiated the views imputed to them by the endorsers of the Oxford Theology, we refer to the open, deliberate and well-weighed expression of their opinion, not in an accidental discussion, amid the hurry and confusion of excitement, but in a grave and careful revision of the articles. It is this: "Christ, when he ascended into heaven, made his body immortal, but took not from it the nature of a body; for still it retains, according to the Scriptures, the verity of a human body; which must be always in one definite place, and cannot be spread into all places at once. Since then Christ, being carried up to heaven, is to remain there to the end of the world, and is to come from thence to judge the quick and the dead; *none of the faithful ought to believe or profess the real*, or (as they call it) the corporeal, *presence of his flesh and blood in the Eucharist*." Here is the most decided and express condemnation, not only of a corporal presence, but of a real presence of the flesh and blood of Christ. Real and corporeal, when applied to the literal flesh and blood, were in those days convertible terms, and so they should be now. For corporeal *relates to the flesh and the blood*, and if *they* be *really present*, they *must be so corporeally*.

Mr. Editor, I am not conscious of having misapprehended or misrepresented those excellent men, the Oxford divines. I have studied their works with great care—I have made them, the interpreters of their own phrases, and I have held them accountable for nothing that I think is not contained either directly or by fair inference, in their writings. If they mean by the word *spiritual*, what is ordinarily understood by it, let some one of their friends say so, and then let them discard the definition of this word, which may be found in the 1st vol. of the Tracts, page 199. The most remarkable definition of the term *spiritual* that ever entered the brain of man. If they mean by the term, *spiritual presence*, such a presence as excludes the idea of a *material bodily* presence, let some one of their defenders boldly say so, and apologize for the confusion created and the fierce discussion excited by the use of such terms, as "the real presence of *the true and proper substance of the flesh and blood*," which of necessity includes the idea of matter. M. Y.

Since I concluded my own remarks, I accidentally came across the following, which expresses the views I entertain with much more ability than I could express them: "There are in Scripture two meanings of the term spiritual; the one, something detached from and superior to matter; the other, what we should more usually express by *virtual*. In this latter sense, the thing signified or represented is always *spiritually* present with its sign or representation, provided that this last is in the first place authentic, and secondly, empowered to produce the same effect which its principal, if present, would have done. Thus Christ was spiritually present as a Redeemer and a sacrifice for sin, in all the rites of the Jewish law which, by God's appointment, shadowed out the benefits which his death was to bestow, and conveyed a share of those benefits to the Israelites who partook them faithfully. And this I conceive is the sense in which he is also apprehended to be present in his capacity of victim, and to give his body and blood in the Eucharist,

But this *virtual* presence is so far from being a *real* one, that it is absolutely opposed to it.

The Church of England teaches, that the body and blood of Christ are *verily* and *indeed* taken and received by the faithful in the Lord's supper; and Calvin maintains that "in the supper, Jesus Christ (his body and blood) is truly and indeed given, under the signs of bread and wine." But *neither of these expressions* favor the *reality* of the *presence*, though both explicitly act forth the efficiency of the symbols. These are very different assertions; and in common life, a distinction is made between them. An estate is conveyed by title-deeds—the *enjoyment* and *possession*, become from that time *real* and *actual*, though the estate may be in Cumberland, while the exchange takes place in London. What, indeed, is the meaning of any thing being present under its symbols, unless it be that the thing itself is not there, but that there is something else which supplies its place?"

In this passage, which I have transcribed from an able and eloquent work, it is contended that there cannot be a *real* spiritual presence of the true substance of the body and blood, without a gross contradiction of terms. The term *spiritual*, when used in its only proper sense in this connection, viz., as synonymous with *virtual*, is *absolutely opposed* in meaning to the term *real*—so that both cannot be applied in *this* sense to the same thing. If the word spiritual be used by writers upon this subject in the first sense attached to it, why then it is manifestly improperly used, because what is strictly spiritual or "*detached from* matter" cannot of course *relate to* matter. The Oxford divines, in my judgment, use the word spiritual in neither of those scriptural or legitimate senses. They define it to be some incomprehensible way in which the body, the very substantial flesh and blood, is really present in the sacrament. This I think cannot be defended. In conclusion, for I wish to be distinctly understood, I believe with Barrow, whom I suppose you will treat with a little more deference than you did Bishop Seabury, Burnet, and Whately; I say I believe with Barrow, that "our Lord is indeed every where by his divinity present with us; he is also in his humanity present to our faith, to our memory, to our affections; he is therein also present by mysterious representation, by spiritual efficacy, by general inspection and influence on his Church; but *in body*, as we are absent from him, so is he likewise separated from us." M. Y.

Remarks.—We have said, and we again repeat, that there is nothing which we should more deprecate than a controversy on the subject of the above article; and it is in the humble hope of being able to forestall and turn aside the danger of controversy by a careful explanation of terms, that we have admitted the communications which have been sent to us. In this way it is possible that our religious journals may save the Church from a controversy; but if they fail, let the combatants find other vehicles and another arena. Should such be the event—which may God avert! we shall choose our side and maintain it; but, on a subject of the present magnitude, not in the way of direct controversy. Our impression is, that there are no important differences on the present subject among any persons or classes who can, with a shadow of propriety, be called orthodox or Catholic Christians. We believe that the time has arrived for the Church to profit by the discussions of past ages; and that there is now nothing needed but a clear statement of principles, and a careful choice and discrimination of words, to insure a conscious and obvious agreement [illegible] Christian world. We do not except Roman Catholics; for, although they own obedience to a council, (which is not acknowledged at all by the Eastern Churches, and only partially by the Western Churches, and which, therefore, cannot be held to be Catholic,) which has erected metaphysical definitions into articles of faith, and thereby given occasion to superstition in the minds of the common people, yet we have no reason to think that the intelligent and learned men, will now defend errors which men of smaller learning among them have been apt to maintain. We do not except the Presbyterians, whose "Westminster confession" is a standing testimony to the truth. The Greek Church, like the Church of England, holds to the real presence, and eschews transubstantiation.

Assuming that there is no difference in doctrine on this subject among intelligent Catholic Christians, and that the only dificulty lies in the choice of suitable expressions, which shall convey the truth without excess or diminution, we shall offer our reasons for thinking that the objections brought by our correspondent against the language of the Tracts are without force, and that the language which he would substitute in its place would not give full expression to the truth. In doing this, some repetition of what we have before said will be necessary, and therefore pardonable.

His misapprehension lies, as we think, and have before said, in not distinguishing between the *kind* and the *particulars* that belong to it; between the *nature* of our Lord's humanity and his *person*; and then, in taking the words "body and blood" in a *particular* sense, where the Tracts use them in a *general* sense, and appropriating them to our Lord's *person*, when the Tracts use them to express his nature.

For instance, we may say that the body and blood of Adam are derived to all his descendants by natural generation. This is no figurative expression, but literal truth. The whole nature of Adam, his very body and blood, are really and substantially derived to us. The reason, the will, the affections, the animal propensities and organization, which belonged to Adam as man, and which distinguished him from angels and brutes, are all derived to us from him. Adam is perpetually in us, and with us, in life and in death; and no one who is born of him, can in this world be dispossessed of his nature. And yet, while we confess all this to be true, we know it to be equally true that we are *personally* different from him, having a reason, will, and body, of our own. When we say that Adam is derived to us and is present with us, his name is the representative of a *kind*; when we say that Adam is different from us, his name is the representative of one *particular* of that kind.

Now let this distinction be borne in mind, and the language to which our correspondent objects admits of an easy solution. Jesus Christ, the second Adam, is the representative of a kind; and as such, we say of Him, that his whole nature, his very body and blood, his life and immortality, are really and substantially communicated to all those who are born again, or regenerated by his spirit. In all such Christ is not figuratively and virtually, but really and truly, present in proportion as they are made partakers of the new nature which he communicates. The spiritually enlightened reason, the will, reclaimed to freedom by being inclined to move in harmony with truth and goodness, the sanctified affections, the immortal body, are all communicated to the regenerated from Christ. Christ is perpetually in them and with them, and no one of them, except by repelling and resisting his spirit, can be deprived of the new nature which he confers. We own all this to be true, and yet we see it to be equally true that the regenerate are *personally* different from Christ. When we say then that Christ, or his body and blood, is present and given to the regenerate, the name of Christ is then the representative of a *kind*; when we say that Christ, or his body and blood, is in heaven, and distant and different from the regenerate, the name Christ is then the representative of one *particular* of that kind.

In short, only let it be borne in mind that "body and blood" is a generic term, denoting the new nature, and no one who receives the cardinal facts of the fall in Adam, and the redemption by Christ, can doubt that the body and blood of Christ are, not figuratively and virtually, but really and essentially, communicated to the regenerate; it being an acknowledged maxim that the kind gives essence to the particulars, as the particulars existence to the kind. As little doubt can there be that this communication is made in the sacrament of the Lord's Supper; for, if it be made through the preaching of the Word, or in answer to prayer, much more is it made in the sacrament.

If this view is correct, the only question in relation to the subject on which an issue can be made with the Tract writers is, whether the gift of the body and blood of Christ to the regenerate is, by divine appointment, limited to the Lord's Supper? This question, however, the Church, echoing the voice of the Church Catholic, has decided; for she declares in the catechism, that the sacrament of the Lord's Supper is necessary to the salvation of the regenerate; which would not be true if the gift could be had, agreeably to divine appointment, elsewhere than in the sacrament. Other sacraments (or what are loosely called such) serve specific purposes, and are beneficial to some persons; but the two which Christ has instituted, the Church declares to be *generally* necessary, or necessary *for all*. Baptism, wherever the Church exists, is necessary for the commencement of the spiritual life, the Lord's Supper for its increase; and hence, in the latter alone the body and blood of Christ are given for the growth or nourishment of the regenerate.

We do not see that the word *spiritual* is used in the passage referred to as synonymous with *incomprehensible*. If our natural birth and growth are incomprehensible, how much more our spiritual! This is what we take the Tracts to mean.

It is possible to fix a too exclusive attention on the bread and wine. The purpose to which they are consecrated gives them dignity in the use, and naturally begets in us a reverent regard for them. But had Christ enjoined us to anoint our face with dust and spittle, instead of to eat and drink bread and wine, the same results would have followed; we should with equal truth be said to feed upon the body and blood of Christ, and to grow thereby. The efficacy lies in the appointment of God, and not in the nature of the thing. The abstruse questions respecting the change in the elements have mostly grown out of the metaphysics of the schoolmen. The great thing is the presence and communication of Christ in the sacrament; and this, when fairly stated, all will be found to acknowledge.

On subjects of this nature it is quite possible that writers, generally clear, should be occasionally obscure. All we ask for the Oxford divines is, that they be judged by the general tenor of their works, and not by insulated expressions. It should be remembered also, that the unhappy disputes between Romanists and Protestants have involved both sides in indiscretions. We justly censure the former for their *Capernaism*, and it would be hard to vindicate all the latter from the opposite extreme. If the view which we have taken is correct, the notion of a *figurative*, or merely virtual presence and communication, which has found more or less favor from the time of Archbishop Tillotson to the present, fails to express the whole truth; a failure, however, which oftener argues the poverty and ambiguity of language, than an error of faith in the authors. The true point on which an issue is to be made with the Romanists is, not whether the body and blood of Christ are really present and communicated to us, but [illegible] is changed into the substance of Christ; a question which can only be sheltered from the charge of blasphemy by a fog of metaphysics.

Our correspondent is in error in supposing that we would disparage the authority, or surrender the sanction, of Bishop Seabury. We accept his views in relation to the present subject, except on the point of a change in the "*qualities*" of the elements; a view which Dr. Waterland, in the warmth of controversy with Dr. Brett and his associates, termed "*nonsense*," but of which it becomes us only to say, that we attach to it little importance. A *relative* holiness in the elements, and the real presence of Christ in the *action* of the sacrament, are what all allow; beyond this there is danger of hypothesis.

For the scriptural authority on which the above views are grounded, we refer to the article in the Churchman of February 18th, headed "The union of Christ and the Church, a natural and not merely a moral union."

For the Churchman.

Mr. Editor,—I extremely regret that circumstances prevented my sending the following communication respecting Ash-Wednesday, until too late for the next preceding Saturday. D. S.

HOLY DAY OBSERVATIONS AND REFLECTIONS.

Wednesday, March 4.

THE FIRST DAY OF LENT, COMMONLY CALLED ASH-WEDNESDAY.

Lent is a Saxon word, signifying Spring. It is applied to the fast which Christian writers testify to have been observed in the Church, from the Apostles' time, immediately before the great festival of Easter, and of course about the spring of the year.

The term of forty days has, from very ancient times, been assigned to this season. It begins on Wednesday in order that four days may be gained in the first week, which, added to the six weeks immediately preceding Easter, omitting Sundays, which the Catholic Church never regards as fasts, will bring the termination of forty days on the eve of that festival.

The first day of Lent received the appellation of Ash-Wednesday from the custom, connected with the pious discipline of the Church in its purest days, of penitents manifesting their contrition, at this humiliating season, by being clothed in sackcloth, with ashes on their heads. It has ever been observed by the Church with peculiar solemnity, although the whole forty days were considered as days of fasting.

In reflecting on this ancient appointment, the deeply interesting consideration presents itself, that it has been hallowed by the observance of the purest ages of the Church; and has contributed, we cannot doubt, to the preparation of multitudes who have passed from her militant to her triumphant state; and even to the fitting of martyrs and confessors for their exceeding great reward.

Ash-Wednesday is one of the two great annual "*Fasts*" of the Church; and the whole of "The Forty Days of Lent," are ranked among "Days of Fasting, on which the Church requires such a measure of abstinence, as is more especially suited to extraordinary acts and exercises of devotion."*

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* "Table of Fasts," after the calendar, in the Book of Common Prayer.

For the Churchman.

HOLY DAY OBSERVATIONS AND REFLECTIONS.

Wednesday, March 11, Friday 13, and Saturday 14.

EMBER DAYS.

It was an ancient practice in the Christian Church, to perform the solemn and highly important office of admitting men into the Holy Ministry, on four stated days in each year, except peculiar circumstances required ordinations at other times. In the weeks immediately preceding these days respectively, the members of the Church exercised themselves in special prayers to God, that He would, by His grace, secure the choice of fit persons for the ministry, and grant to those admitted to either of its grades ability faithfully and successfully to discharge its duties.

The stated days of ordination were the second Sunday in Lent, Trinity Sunday, and the Sunday next following the first Wednesday after the 14th of September, and the 13th of December, respectively. With her characteristic conformity "to the practice of the Primitive Church," our Church has retained the appointment of these days as "the stated times of ordination."*

There is much of wisdom and propriety in thus giving peculiar solemnity to the exercise of the most holy, most important, and most responsible trust committed to the Christian Church. It commends itself to the consent and approbation of all who have at heart her purity and her interests; who feel the infinite importance of having a godly and well-qualified ministry, and who have faith to believe that He who heareth prayer will bless the united supplications of His people with the grace and mercy which they implore.

The Wednesday, Friday and Saturday immediately preceding the stated times of ordination, are, under the denomination of Ember Days,† appointed with a special view to the imploring of the divine guidance and blessing on the great and momentous work of ordination, as "days of fasting, on which the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion."‡ A proper prayer also is provided in the Liturgy, "for those who are to be admitted into holy orders, to be used in the weeks preceding the stated times of ordination."

It is well known that the Bishops of our Church have generally availed themselves of the canonical discretion for holding ordinations "at other times," and doubtless for wise and good reasons. One reason must be obvious to all who have taken an observant interest in the concerns of our portion of the Catholic Church, namely, that very great good is the result of diffusing ordinations, as much as may be, over the Church; and thus bringing to its clergy and laity, in all its portions, as frequent exhibitions as may be of the holy and heart-stirring views, in reference to both, which the ordination services give of the ministerial office.

Whether, however, the stated ordinations are held, or they are more frequent, and more generally diffused, the devout members of the Church ought not to fail, at her solemn ember seasons, to listen to her holy bidding, and then especially to seek, by fasting and prayer, God's guidance and blessing on so momentous a work, whenever it may be performed.

(To be continued.)

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* Canon XX. General Convention, 1832.

† *Ember.* A term of Anglo Saxon origin, embracing the idea of a *circuit*, and indicating feasts which encompass the year, by statedly occurring at or about its four seasons.

‡ Table of Fasts, after the Calender, in the Prayer Book.

For the Churchman.

THE CHURCHMAN.

Mr. Editor,—It is well known that the characteristic difficulties of *the times* have fallen heavily upon the late Protestant Episcopal Press. I say *late*, for that Institution is no more. I might ask why the Church has suffered it to perish? But it has gone, and all pleadings in its favor are too late. I am informed, however, that the fiscal concerns of the "Churchman" are so far involved in those of "the Press," as to have led to some difficulty in the former. The friends of your excellent paper, however, need not fear that there is hence any danger of its being discontinued. There is not. The Churchman has too strong a hold on the sound sense, the enlightened intelligence, and the pious sensibilities of Christians of the primitive model, and there are constantly too manifest tokens of their good will towards it, to allow of any fear of its being sustained.

It is not my object to hold out inducements for persons becoming subscribers. Your paper, I know, is indebted, for its present extensive patronage, to *its own merits*, having always kept aloof from the ordinary *catching* arts, which worldly men may well pursue, but which ill-become Christians, for obtaining subscribers. Still there are *delinquents*—persons indebted to the Churchman—persons, therefore, the amount of whose indebtedness is *not honestly theirs*. Will they not restore it to the rightful owner? Is there a professing Christian who can, in conscience, withhold the amount of his indebtedness? He must have formed a very imperfect view of Christian obligation, and Christian consistency. Is there an honest man of the world who will withhold the sum in which he may be indebted? Justice.

MEETING OF THE IRISH PRELATES—THE DUKE OF DEVONSHIRE.

The Irish archbishops and bishops, at a meeting held in Dublin on the 12th inst, resolved to constitute themselves into a society for the relief of widows and orphans of deceased clergymen in Ireland. Our readers are aware of the munificent subscriptions collected, particularly in England, during the years 1834, 1835, 1836 and 1837, to alleviate the distress of the Irish clergy suffering under a cruel persecution.—The London committee for managing the fund disbursed during those years, through the hands of the Lord Primate, about £200,000. On making up their accounts last summer, they had a balance remaining of about £13,700; this they resolved to vest in the hands of the Irish prelates for the purpose of establishing a fund for the above object, leaving the management and arrangements to the prelates, with the concurrence of his grace the Lord Primate; and in this interesting circumstance the society has had its origin. We are happy this day to announce the addition of a most munificent donation to that fund. The Duke of Devonshire, as an extensive tithe proprietor, has a claim upon the money granted by parliament for the relief of tithe owners, on account of arrears due to his grace of about £20,000, his dividend upon which will probably amount to £7,000. This sum his grace, in a truly noble and munificent spirit, has determined to add to the above mentioned fund. The simple announcement of his grace's intention is a more glowing panegyric than the most labored language can supply.—*Dublin Evening Mail.*

We are authorized to state that the Lord Bishop of Montreal is now promulgating a regulation among the Clergy of Lower Canada, that no monuments shall be erected in churches or in burying-grounds which are under the control of the Church of England, the inscription upon which shall not first have been approved by the Minister in charge upon the spot; with an additional regulation that no monument shall be erected in churches at all to the memory of persons who have lost their lives in compliance with the custom of duelling.—*The Church.*

THE CHURCHMAN.

SATURDAY, MARCH 7, 1840.

New Volume.—The present number closes the ninth volume of our paper, and the next will be the commencement of a new volume.

The Churchman was established in March, 1831, at the instance of the present Bishop of the Diocese, and with the co-operation of a number of individuals warmly attached to the distinctive principles of their Church. Shortly after its commencement it was assumed by the Protestant Episcopal Press, and continued to be published by that institution until about the first of January of the present year. As this institution was then winding up its affairs, and a receiver was appointed by the Chancellor for the disposal of its effects, the Churchman was purchased of the receiver in the name of the present editor, two individuals of the former Standing Committee of the Press becoming personally responsible for the payment of the sum at which it was valued, and the journal being transferred to them for security.

The sum for which the two individuals referred to have become responsible, is the adjudged value of the outstanding debts due to the Churchman from its subscribers, this being held to be equitably the property of the Protestant Episcopal Press. The present *publisher* of the paper has been directed to render bills for the collection of these dues from subscribers. If *they* are paid, the gentlemen who have become responsible for their estimated value to the receiver, will be able, by means of them, to discharge the obligations which they have assumed. But if these debts are not paid, then the sum due to the receiver must come out of the future proceeds of the paper; a proceeding which will deprive the editor of all salary or compensation for his labors for nearly two years to come.

The proceeds of the paper will, at best, afford the editor but a small salary, and by no means an adequate compensation for the time and labor which it unceasingly demands. The present editor would not have consented to the arrangement now mentioned, but for his confident reliance on the sense of *justice* in the subscribers to the paper.

The Churchman will be conducted, as heretofore, under the general supervision of the Bishop of the Diocese, and agreeably to the character and reputation, whatever they may be, which it has already acquired. It is before the Church, and must stand or fall by the interest which is felt in the principles which it has espoused, and the manner in which it advocates them.

Isaac Taylor's Book, as we shall take leave to call it in preference to his own misnomer or any other title that would detach the infamy of the book from the name of the author, has received an admirable notice (which will be found on our first page) from the pen of Professor Whittingham. The false issue which Mr. Taylor has made as respects the Oxford Tracts, his outrage upon good sense, his countless fallacies of argument, his sweeping misrepresentations, and the deadly hostility of the book, we say nothing of the author, to Christianity itself, are all apparent to persons whose minds are not buried in ignorance, or warped by prejudice. To meet ignorance and prejudice, however, and deprive them of their last subterfuge, it was desirable that some person of sufficiently expansive charity, should undertake the thankless labor of tracking an author who seems to have read the fathers with an index on the words *celibacy*, *virginity*, and their synonymes, and exposing the blunders into which his ignorance and vanity have led him. We had the promise of this charitable work from a friend of competent leisure and learning, but are rejoiced to find that it has fallen into the hands of Dr. Whittingham, than whom no man can do it with more benefit to others or less trouble to himself. We hope sincerely that he will go on with the work, not for the sake of a cheap and worthless victory over Isaac Taylor, but in the spirit of compassion to those who have been deceived by his arrogant pretensions; not for the sake of the Oxford Tracts, but for the sake of Christianity itself, with which, as must be apparent to readers of ordinary penetration, the issue is really made.

If Dr. Whittingham does no more, his very averment (considering his official relation to the Church) that Isaac Taylor's book is not trust-worthy, ought to be enough for the members of our own Church. They know that in making the averment, Professor Whittingham lays himself open to loss of reputation, and perhaps of office, if he be not able to sustain it.

When will men learn to abide by their principles, and cease to be tossed about by every wind of doctrine, and every puff of vanity? The character of the fathers, who have been often impeached and as often triumphantly vindicated, should be considered by every sound thinking mind, as settled; and men should no more be shaken in their reverence for them by the names of Middleton, English, and Taylor, than they should be warped from Christianity, by the names of Voltaire, Collins, and Paine.

Hear the Church.—We learn from the Colonial Churchman that Dr. Hook's celebrated sermon on this text, has passed through *forty* editions since its first publication. This evidence of popularity, while it must be gratifying to its learned author, affords proof that the excellence of the sermon is acknowledged by the Church at large. It is to be wished that the perusal of similar writings were even more general than at present.

The Weller Tracts.—We understand that Mr. Meachem has for sale a number of copies of these publications, the great excellence of which entitle them to a place in the library of every churchman. As they can now be obtained on unusually favorable terms, the present opportunity of purchasing should be improved. The titles of the tracts, with the names of their authors, are as follows:

An Essay on the Church, by the Rev. Wm. Jones, pp. 44.
A Discourse concerning the Inventions of Men in the Worship of God, by Bishop King, pp. 94.
The Doctrine of the Sacraments, by Rev. Dr. Barrow, pp. 26.
Answer to the Question, Why are you a Churchman? by the Rev. Dr. T. G. Taylor, pp. 31.
Regeneration and Justification, by Rev. Dr. Waterland, pp. 79.
Letters to the Bishop of Bangor in Defence of Episcopacy, by Wm. Law.
A Short and Easy Method with the Deists, by the Rev. Chas. Leslie.

It is doubtful whether a better selection of tracts could be made from the whole range of English theology. Every one of them is in itself an invaluable treatise, and all are so excellent that it is hard to say which is the best. The discourse of Bishop King, in particular, is written with a temper and solidity that is unsurpassed by the Oxford Tracts, and is nearly as applicable to the times.

Bishop Doane has authorized us to say, that the Agent of the Tract Society may hold him responsible for *twenty dollars* towards the publication of Perceval's Apology, in the style suggested by us, provided that the appendix is printed and the whole work given entire.

Bishop Ives writes us that he had designed an edition of the work, but will give way to the Tract Society, and add fifty dollars towards the same object, on the conditions above specified.

We have received the Journal of the Louisiana Convention, held at New Orleans, on January 16, and shall give the substance of it in our next.

THE VOICE OF THE CHURCH AND THE TIMES, the admirable tract on the observance of Lent, which appeared in our paper of last week, has been put into a pamphlet form. Copies for distribution may be had at 124 Fulton street, for $3 00 a hundred.

COLERIDGE.—Gould and Newman have published a new edition of Coleridge, with Professor Marsh's introductory essay. The book is brought out in handsome style.

We had expected to insert in our present number a letter from Professor Allen of Newark College, in reference to Dr. M'Vickar's edition of Coleridge. It will appear in our next. Professor Allen and Dr. M'Vickar agree in their estimate of Coleridge, but they differ as to the value of Dr. Marsh's introductory essay, and the propriety of ejecting it from an American edition.

COPY-RIGHT.—We have run the hazard of exposing ourselves to a legal prosecution, from a quarter in which we should least have expected it. The Southern Churchman referring to our reprint of the greater part of two excellent tracts by Bishop Meade, and the Rev. Mr. Parks, remarks :—

"We will add, however, by way of caution, that his eulogy and his extracts must not be too *liberal*, else we may be induced, from motives of self-protection, to enforce the copy-right law, distinctly printed on the face of every tract."

Copy-right for Tracts ! We have heard of governments that have taxed the air and light of heaven for their subjects, but never before of a Church that has taken out a copy-right for its tracts, which we had always supposed were meant for gratuitous distribution. On referring to a tract, however, we find it to be even so. Doubtless there are good reasons for the measure, and perhaps precedents also; but we must plead ignorance of the fact, and promise to be *very* sparing in our extracts for the future.

CONTROVERSY.—The Banner of the Cross tells us that his correspondent, the Indiana Missionary, was more *particular* than he seemed to be ; and in reply, *we* would beg to be understood as being more *general* than we seemed to be. It was not the Indiana Missionary, but the unfounded and injurious statements that are often made, and the morbid sensibility that is often shown in regard to controversy in the Church, of which we were disposed to complain.

The editor hints at the chief offender, and gives us a gentle admonition for our ineffectual attempt to screen him. We can only defend ourselves by the scriptural authority that bids us extend our charity most to those that most *need* it.

In behalf of the able correspondents and intelligent patrons whose contributions and countenance have given character to our journal, we thank our brother editor for his generous allusion to it. We felt secure of his kind feeling, but had no thought of eliciting so warm an expression of it.

We unite with the Banner in commending the example of the Southern Churchman, and would propose it to ourselves for imitation, but for the fear that the magnanimous editor may have taken out a copy-right for his own exclusive use and possession.

The insertion of the following extract from the article to which we have referred in the Banner of the Cross, is due to the writer of the letter whose feelings we should regret to have hurt :

"But while we thus give expression to the more than friendly disposition entertained for our contemporary, we are constrained to add, that he has in the present instance indulged in a severity of rebuke for which the occasion afforded no just provocation. Not satisfied with declining all defence of himself, he steps forward in vindication of his editorial brethren, and magnanimously forgetful of past injuries, deals in their behalf blows that we cannot permit to fall upon the head of our correspondent ; who, we beg leave to assure him, is a faithful and laborious missionary, devoting himself to the duties of his holy calling with a degree of piety, zeal, self-denial, perseverance and ability, of which it would be well for the Church if there were more frequent examples. We know that there is much allowance to be made for the conductors of our religious papers, they have many causes of irritation of which their readers are not aware ; but they should remember what spirit they are of, and will always find it a good rule to sleep over a caustic paragraph before it finally passes from their hands. A few moments of cool reflection will often furnish a reply to the interrogatory, CUI BONO ? which will give to the flames many an article originally destined for the printer. The Southern Churchman, who had quite as much cause for dissatisfaction as his brother of New York, breathes a very different strain :—

'The Banner of the Cross gives us a beautiful passage from the letter of a Western missionary in relation to the character of our religious periodicals. We have no wish to apply the truth which that passage contains to our brethren, and take no part of it to ourselves.—But we are verily conscious that we have given more offence to individuals by the rejection of articles, than to the Church by their admission. The spirit of peace is the Spirit of Christ, and this spirit we have ever desired to cultivate, both for our own benefit and that of others.—Especially do we regard the success of our Church at the West, and so highly do we estimate the importance of presenting it there in its true character, as a Church "without spot or wrinkle or any such thing"—that we seldom furnish an article which is not affected by a consideration of what will be thought of it by a missionary.' "

CLERICAL CHANGES.

The Rev. James Sunderland, of the Diocese of North Carolina, and the Rev. John A. Spooner, Deacon, of the Diocese of Vermont, having, respectively, removed into this Diocese, with letters of dismission, and been received, have changed accordingly their canonical residence. The latter is officiating at Glen's Falls, Warren county ; and Sandy Hill, and Fort Edward, Washington county.

The following clergy, having removed from this Diocese, with letters of dismission, and been respectively received, have changed accordingly their canonical residence, namely,

The Rev. William Whittington, Deacon, to the Diocese of Massachusetts.

The Rev. Solon W. Manney, to the Diocese of Indiana.

The Rev. Washington Philo, Deacon, to the jurisdiction of the Missionary Bishop for Missouri, &c.

TO CORRESPONDENTS.

"X." will accept our thanks ; his former article has been received, and we had supposed acknowledged.

☞ Bishop Onderdonk requests us to state, that the portion appointed to be sung by the pupils, at the Sunday School Anniversary in next Easter week, is the *Seventh Psalm in Metre*, with the *Gloria Patri*. Tune, *St. Ann's*.

☞ Bishop Onderdonk's next Lecture to Candidates for Orders, and young men intending to become candidates, will be delivered in St. Peter's Church, to-morrow evening, 8th inst. Service to commence at half past 7 o'clock.

On Sexagesima Sunday, February 23d, Bishop Onderdonk confirmed fifty-seven persons at the Church of the Evangelists, Southwark.—*Banner of the Cross.*

CIRCULAR

Of a Committee of the Trustees concerning the High School of the Diocese of Virginia. January 10, 1840.

(Concluded.)

Having briefly adverted to the necessity of other, different, and better institutions than those already in use, and described the general character of those called High Schools in our country, we shall proceed to mention some of the benefits which we hope to derive from that which we propose to establish, and, indeed, have already auspiciously commenced, under the patronage of the Episcopal Church in Virginia.

And, in the first place, while aiming at a thorough discipline of the mind, and hoping to succeed in elevating the standard of literary attainment among the youth of our state, we remember that there is one thing in the education of our children, compared with which all others are unimportant; and that if we could teach them all knowledge, and to speak with the tongues of angels, as well as in all the languages of earth, and yet leave them in ignorance of that, we should profit them nothing.

We propose, therefore, to make full trial of the virtue of Christian education, and hope, by the blessing of heaven, that we shall not labor in vain. We are persuaded that sufficient pains cannot be taken in our schools and colleges to train up the youth for heaven, and that it is through such neglect that so little fruit is seen.

Were the same efforts used to instruct them in the facts, the doctrines, and the evidences of our holy religion, and to interest them in all that is so lovely and holy in the character of our Redeemer, that are so carefully, from day to day, put forth to acquaint them with languages and sciences, we must believe that our youth would leave the seminaries of learning, if not always with renewed hearts, yet with minds well fortified against the assaults of infidelity, and with a strong impression of the truth and excellency of the Christian religion.

We shall, therefore, choose teachers who, feeling this to be the most important branch of education, will readily comply with the injunctions of the Church, to teach this wisdom "as the principal thing." We shall consider that the grand design of the institution is then best fulfilled when it is most successful by a proper intermingling of religious instruction with all other studies, in sending forth young men well acquainted with all things belonging to the Revelation of Christ, and deeply impressed therewith. We shall ever enjoin it upon the instructors to direct their chief effort to this object.

It is often alleged, and sometimes with plausibility, if not real truth, that it is impossible, under the present circumstances of religion in our land, to do justice to this subject ; that, our seminaries being made up of the sons of persons belonging to the different religious denominations, each having their peculiar tenets, and being very zealous for the same, it is difficult, if not impossible, to make a full trial of religious discipline and instruction without encroaching on some of their peculiarities, and thus awakening the jealousies of parents. It is, therefore, that we are continually seeing, where religious education is promised, the most solemn protestations that nothing sectarian shall be allowed, a protestation not always fulfilled ; and it is, therefore, that some institutions have scarcely the semblance of religious instruction, worship, and government, alleging, as a reason, that being common property, nothing of this kind, which might offend, must be admitted. [illegible] no such excuse for negligence, or a mere partial trial of the virtue of religion. It is an institution under the direction of a branch of the Church of God, and is most solemnly devoted to the eternal interests of all committed to its care. While it excludes none on account of their denomination, and while it will ever be kind to those who may bring thither, keep, and bear away with them, other attachments, yet are we bound in candor to say, that we cannot conceive how ample justice can be done to this effort for the salvation of their souls, without adopting some form of religious worship, and some standard of doctrine, which are to be used and taught. The Episcopal Church is that to which, from principle, we adhere. Its peculiarities we embrace and love. The Prayer Book we esteem next to the Bible, and will ever be used with it in the services of the Sabbath, where each pupil will be expected to take his part. The Catechism, and other offices of the Church, will, also, receive their due attention.

And not only this, but we fondly cherish the hope, that God will so bless the means used, that many who shall be educated in this school, will feel an holy necessity laid upon them to enter upon higher studies in our Theological Institution so near at hand. Indeed, one of the objects we have in view, is to make our High School the college to which pious youths looking forward to the Gospel ministry, but not yet prepared for the Seminary, may be sent to qualify themselves for entering upon theological studies.

The contiguity of the High School to the Seminary will, we hope, in various ways, contribute to its welfare. On each Sabbath the students from both, and from another interesting school in the neighborhood, will assemble in a common chapel, and receive suitable instruction from one of the professors of the Seminary or teachers of the High School. The elder students of the Seminary will often be employed to take part in the High School, and, it is hoped, will infuse an heavenly spirit into it.

By these, and other means, therefore, it is hoped that one of the advantages of the High School will be its tendency to promote piety among the pupils. And if God has so often visited colleges with his grace, and turned the hearts of so many young men to himself, how much more might we hope for his blessing on an institution so adapted to the purpose of inclining the hearts of the young to early piety !

A second advantage arising from the successful execution of this Institution, will be the bringing of a sound and sufficient education within the means of many and increasing numbers, who really cannot afford the heavy expenses to which they must be subject, though not by the actual charges and necessary expense of many of our colleges, yet by the extravagant habits which are established, and the temptations to which young men are exposed.

The nature and regimen of our High School will not allow of such extravagance. It is believed the board, tuition, washing, fire, light, bedding, &c., will but little exceed two hundred dollars per annum, and that for this every important literary advantage will be enjoyed to the period when it is proper to enter upon the study of some profession, or to engage in some business for life.

More especially, it is important to have such an institution for the sons of our poor clergy. When we think upon the increasing numbers of them, and how, cut off from all prospects of worldly wealth, they are destitute of the means of giving a liberal education to their sons, we have been deeply impressed with the duty of making some provision for them, by an institution under the patronage of the Church, and calculated to promote the cause of religion, by preparing for honor and usefulness those whose neglect or evil education would bring much dishonor upon it. If there is any thing which a clergyman who abandons, for the good of others, all hopes of preferment and gain, and the means of elevating his children, can reasonably expect from the Church, it is a provision for the cheap and respectable education of his sons. The neglect of such provision must serve, above all other things, to discourage from entrance upon the ministry. If poverty and ignorance are to be the portion of the children of God's ministers, how can the Church hope that the sons of the prophets will ever be ready to take the places of their fathers. It is, therefore, a cherished object with us to reduce, by one half, the expense of education, at our High School, to the sons of those ministers who are unable to sustain the whole ; and of these latter but few are to be found in our country. Even should the institution be unable to sustain this loss, by reason of the numbers who might properly receive it, is there a charity which would be more freely bestowed by congregations, rich and generous individuals, than that of bearing one half of the expense of educating the son of a worthy minister at such an institution ?

A third benefit which we hope from our effort, is that of example.

We hope to draw the attention of the members of our Church, and the public generally, to the subject of education, and, especially, religious intermingled with literary education. So many concurring circumstances, and so much expense being necessary to their success, that but few High Schools can be sustained in their completeness, yet much of their excellency may be diffused through the smaller schools ; and if, by the blessing of God, ours should be successful, we hope many useful lessons will be communicated to others. And, above all, should we succeed in preparing young teachers to go into our different parishes, into the schools and families thereof, with an experimental knowledge of the best method of instruction and government, we shall, thereby, have rendered a most essential service to the cause of education. This is another hope which we fondly cherish.

The above are some of the benefits which we seek and hope to find in the school for which we plead.

Let it not be said, or thought, that we are fond theorists, who expect nothing but success, and pleasure, and honor in our undertaking ; that our new scheme is to divest education of all its difficulties, and render youth perfectly docile, and amiable, and studious. We expect no such easy and delightful task ; not while human nature is so perverse and corrupt ; not while parents are so weak in first spoiling their children at home, and then refusing to co-operate with teachers who endeavor to reclaim them ; not while rebellion and insubordination are so rife in the land. We expect difficulties and disappointments not a few, but instead of being deterred by them, we see therein fresh motives to exertion, knowing that nothing great and good can be achieved without toil and perseverance. Believing that education is one of the most effective agents for the improvement of human nature, that schools properly conducted may greatly aid in subduing the perverse wills of our children, and preparing them for both worlds : and satisfied that, through the disinterested zeal of those who have led the way in the interesting experiment, the system of the High School, fully carried out, is the easiest and most successsful method of instruc[illegible] much from the work in which we have engaged.

As has been stated above, so deeply impressed have we been with the importance of putting forward the work with all possible speed, that we have not only purchased the house and grounds now possessed and in use, but have made contracts for an additional building, where materials are partly conveyed to the spot, to be erected early in the spring, whose cost, together with the preparations necessary for the full operations of the school at the opening of another session, cannot be less than ten thousand dollars. Our appeal is to the friends of the Church, of education, of the young, for the means of meeting the pecuniary engagements which we have made. We have employed no agent to go about soliciting funds. We rely on the liberality of our friends to send their contributions or pledges, in answer to this Circular. The sums hitherto given, and which have enabled us to pay for the property already purchased, and to commence the good work, have varied from one hundred to two thousand dollars. While, however, we can scarcely expect that many will be able to contribute thus largely at once, we would suggest a method by which some, who would delight to promote the object, but are unable to do so to the extent of their desires by an immediate donation, might almost as effectually subserve its interest, and, at the same time, ensure a benefaction which might otherwise be uncertain. Are there not those who would take pleasure at their deaths, or perhaps before that time, in bestowing a portion of their property either on this High School or on our Theological Seminary, but cannot at present, or perhaps during life, spare the interest ? and can they not place the same, or a part thereof, in the hands of the Trustees, on the condition of receiving the interest from them as long as the donors shall wish it ? And are there not those who annually give a certain portion of the interest of their property to charitable purposes, who might place the principal in the hands of the Trustees, and use the interest during life on such object as they desire to aid ? Are there none that are able and willing to bestow a sum whose annual interest should ever be applied to the education of the son of some poor clergyman, or of some poor but pious youth, who longed to enter the sacred pulpit ? We hope to receive such contributions far beyond our present need for the erection of the buildings contracted for. Some such have already been pledged, and we invite the liberal donations of many more. We have undertaken a work, not of a few days or years, but one which will employ the zeal and liberality of generations to come, and which, from year to year, will prove, we trust, a fruitful source of blessings to the Church and country. To those parents who look forward to the probability of sending their sons to this school, we would merely suggest that something according to their ability, in order to meet the present emergency, and to make ready a place for their children, would seem to be peculiarly proper for them, as the funds expended in the erection of the building serve to diminish the expense of education to them. We will only add, that the contracts have been made on the responsibility of one individual, who looks with confidence to the friends of the Church, to enable him to fulfil his engagements.

Those disposed to contribute will communicate with the Assistant Bishop of Virginia, or Mr. Cassius Lee, of Alexandria.

Persons desirous of engaging places for their children another session, are advised to apply, at once, to the Principal, the Rev. Mr. Pendleton, near Alexandria.

The age of admission will be from twelve years and upwards.

All which is respectfully submitted by the Committee.

Right Rev. WILLIAM MEADE,
Rev. EDWARD M'GUIRE,
Rev. CHARLES B. DANA,
Rev. GEORGE ADIE,
CASSIUS LEE, Esq.

DIED,

On Tuesday evening, 3d. inst., after a lingering illness, Margaretta Buchan, wife of William H. Mott, in the 32d year of her age.

CALENDAR.

MARCH.

8. First Sunday in Lent.
11. }
13. } Ember Days.
14. }
15. Second Sunday in Lent.
22. Third Sunday in Lent.
25. The Annunciation of the Blessed Virgin Mary.
29. Fourth Sunday in Lent.

APRIL.

5. Fifth Sunday in Lent.
12. Sunday next before Easter.
13. Monday before Easter.
14. Tuesday before Easter.
15. Wednesday before Easter.
16. Thursday before Easter.
17. Good Friday.
18. Easter Even.
19. Easter Day.
20. Monday in Easter Week.
21. Tuesday in Easter Week.
25. St. Mark the Evangelist.
26. First Sunday after Easter.

DIOCESAN RECORD.

Bishop Onderdonk's appointments for the Annual Confirmations in New York and Brooklyn.

First Sunday in Lent, March 8, Church of the Ascension.

Third Sunday in Lent, March 22, St. Clement's Church.

Fourth Sunday in Lent, March 29, A. M. St. Peter's Church ; P. M. Christ Church, *Brooklyn.*

Fifth Sunday in Lent, April 5, Mission Church of the Holy Evangelists, *New York.*

Sunday next before Easter, April 12, Mission Church of the Epiphany.

First Sunday after Easter, April 26, St. Peter's (colored) Church, *Brooklyn.*

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of Albany. Saturday, February 22, consecrated St. Paul's Church. The Instrument of Donation by the vestry, was presented to the Bishop by Mr. William H. Dewitt, Senior Warden, and read by the Rector, the Rev. William I. Kip. The Sentence of Consecration was read by the Rev. William H. Walter, Rector of St. George's Church, Schenectady, and the Morning Prayer by the Rev. Horatio Potter, D. D., Rector of St. Peter's Church, assisted by the Rev. Richard Cox, Rector of St. John's Church, Troy, who read the Lessons ; and the Sermon preached by the Bishop.

This is a substitute for a former parish church ; the disadvantageous location of which, after several years' trial, under a succession of pious, talented, and devoted pastors, proved an unhappily successful hinderance to the growth and prosperity of the parish. A change was therefore resolved on ; the old church sold, and a building, heretofore a theatre, purchased. This edifice, having been thoroughly renewed in its interior, and, divested of every resemblance of its former unholy character, made one of the most beautiful and appropriate churches in the diocese, was the one now [illegible] and decided opposition [illegible] to religion and morals to which it had been devoted.

It is a fact, at once remarkable and gratifying, that three buildings in the city of Albany, originally erected for theatrical purposes, are now places of Christian worship.

Sexagesima Sunday, February 23, confirmed 37 in St. Peter's Church.

Festival of St. Matthias the Apostle, February 24, confirmed, at her residence, a sick member of the same parish.

Queen's county. Quinquagesima Sunday, March 1, in St. George's Church, Flushing, admitted to Priests' Orders the Rev. John B. Kerfoot, Deacon, Chaplain, and assisting the Professor of Greek and Latin, in St. Paul's College, College Point, and Minister of a congregation worshipping in Whitestone Chapel. Morning Prayer was read by the Rev. Christian F. Crusé, D. D., Professor in the College, and the sermon preached, and the candidate presented, by the Rev. William A. Muhlenberg, D. D., Principal of the College. The Rev. Frederick J. Goodwin, Rector of the Parish, was also present, and assisted in the laying on of hands.

In the afternoon, confirmed 25.

In the evening, confirmed 10 in Whitestone Chapel, the private property of a gentleman not of the Church ; but in which its services are, by consent of the munificent proprietor, performed every Sunday afternoon, and at other times, to increasing congregations, by the Rev. Mr. Kerfoot.

☞ Bishop Onderdonk requests that those Deacons of this diocese who expect to apply for Priests' Orders during this year, will give him immediate notice thereof.

He requests also that he may be informed, as early as practicable, what consecrations of Churches are expected to take place during the year, and at what times respectively it is supposed the buildings will be in readiness. tA1

NOTICES.

☞ ST. PETER'S CHURCH, Chelsea, will be open for Morning Prayers every Wednesday and Friday, at half past 10 o'clock, and for Divine Service and a Sermon, every *Sunday* Evening, at half past seven o'clock, during the season of Lent. March 7.

MISSIONARY BOARD.

The regular meeting of the Managers will be held at the Sunday School Room of St. John's Chapel, on Monday Evening next, the 9th inst. at half past 7 o'clock.

THOMAS C. BUTLER, Sec'ry.

Marc

PROT. EPISCOPAL TRACT SOCIETY.

A *special* meeting of the *Board of Trustees* will be held at the Sunday School Room of St. John's Chapel, on Monday Evening next, the 9th inst. at 8 o'clock.

PIERRE E. F. M'DONALD, Secretary.

March 7.

ACKNOWLEDGMENTS.

NEW YORK BIBLE & COMMON PRAYER BOOK SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums :—

Received from the teachers of St Ann's Church Sunday School, No. 2, to make their Superintendent, Mr. Charles Congdon, a life member, $25. From "Anonymous," $25. Total, $50.

Donations and subscriptions thankfully received by

THOMAS BROWNING, Treasurer,
Bank of America.

Or at the Depository, 28 Ann street, by

THOMAS C BUTLER, agent.

At the Depository can be had reports of the Diocesan Societies for the past year. Folio Prayer Books for the desk, octavo, 12mo, 18mo, and 24mo, in great variety of binding, Bibles, Testaments, & Psalms & Hymns.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums :—

From a Lady, $5. From Mrs Clarkson, Flatbush, annual, $1. From "Anonymous," $25. For "Perceval on Apostolic Succession," $10. Total, $41.

Donations and subscriptions received by

THOMAS BROWNING, Treasurer,

Or at the Depository, 28 Ann street, by

THOMAS C. BUTLER, agent.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor :

From a Friend, $10. From Wm T. Pinkney, Esq. for the Infant School, $5.

LOT JONES, 192 Allen-Street.

March 3, 1840.

GENERAL THEOLOGICAL SEMINARY.

The Treasurer acknowledges the receipt of the following contributions towards defraying the current expenses of the Seminary, viz.—

From a member of the congregation of St John's Chapel in the city of New York, in the diocese of New York, $20 ; and from Rev Wm B Ashley, rector of St Luke's Church, Glastonbury in the diocese of Connecticut, an alumnus of the Seminary, the contribution of that church, $4. And from St John's Church in the Wilderness, North Carolina, through the hands of the Right Rev. Dr. Ives, $20.

WM. H. HARISON, Treasurer.

New York, 3d March, 1840.

UNION DEPOSITORY,

28 ANN-STREET.

Letters have been received at the Depository of the Gen. Prot. Epis. S. S. Union, during the week ending March 5, from the following individuals, viz.

Joseph Gill, Richmond, Va, with remit ; J Latimer, Phila, 2 ; Knight & Colburn, Baltimore ; Bell & Entwisle, Alexandria, D C ; James Baker, Norfolk, Va ; D Brunner, Baltimore ; J Dorsey, Greenville, O, with remit ; Rev P L Whipple, Lansingburgh ; R S H George, Phila ; Rev J B Clemson, Phila ; Rev W H Odenheimer, Phila.

Packages have been forwarded from the Depository during the week ending 5th March, as follows :

To Z Clark, Troy, care Mr S Dauchy, per steamer Belle ; to Bell & Entwisle, Alexandria, D C, per schr Victory ; to D Brunner, 1 North Charles street, Baltimore, per schr Amanda ; to Joseph Gill, Richmond, Va, per schr Lynchburg ; to W Rowland, Norfolk, Va, per schr Ann D ; to E Wiley, Savannah, Ga, per brig Clinton : to A E Miller, Charleston, S C, per ship Calhoun ; to C Stimpson, jr, Boston, per Harnden's Express.

NOTICE TO CHURCHES.

CHURCHES wishing to engage Organists, or Choristers, may be accommodated on reasonable terms, and at the same time be encouraging a class of unfortunate individuals, by making application at the New York Institution for the Blind. Three of the advanced pupils, whose term of instruction has nearly expired, are now filling situations of the kind in different churches in the city, with entire success ; and there are several more not yet employed, equally deserving and competent. A line addressed to the Superintendent of the Institution will meet with prompt attention.

March 7. 3t*

A LADY who is accustomed to teach, wishes to obtain a situation as Governess in a private family, or as an assistant in a school. Unexceptionable testimonials as to character and competency will be given. Any communication addressed to "Julia," and sent to this office, will be promptly attended to. The advertiser would not object to go to the country, or to the south. March 7.—1t*

TROY EPISCOPAL INSTITUTE.

THE present term of this institution will close on Wednesday, April 8th.

The next, or Spring term, will commence on Friday, May 1st.

Applications for admission may be made as heretofore, to the Principal at the Institute, or to J. W. Mitchell, Esq., 73 Cedar street, New York.

March 7.—t may 1.

RARITAN SEMINARY FOR YOUNG LADIES,

PERTH AMBOY, NEW JERSEY.

THE summer term of this institution will commence May 15th. The situation is healthy and easy of access, and offers the advantages of pure air and sea-bathing. The best teachers are provided, who will make every effort to secure a thorough education to the young ladies committed to their care.

REFERENCES.—Hon. James Parker, And. Bell, Esq. Capt. Lawrence Kearney, U. S. N., of Perth Amboy. Hon. T. Frelinghuysen and Dr. J. Kearney Rodgers, New York.

J. F. HALSEY, Principal

March 7.—t mar 15.*

CHURCH ORGAN FOR SALE,

OR would be hired to any respectable Church, on reasonable terms. Contents, 16 Stops complete, with an independent Swell and Choir Bass, 20 feet in height, 13 feet front, and 7 feet deep. [illegible] Organ Pipes suitable for Church and Parlor Organs, at 20 per cent. less than former prices, in consequence of the times and having to remove his factory between this and first of May next. For further particulars inquire at 149 Sixteenth street, between 7th and 8th Avenues.

JAMES JACKSON.

March 7.—4t

CUDWORTH'S WORKS.

THE true intellectual system of the universe ; wherein all the reason and philosophy of Atheism is confuted, and its impossibility demonstrated. A treatise on Immutable Morality ; with a discourse concerning the true notion of the Lord's Supper ; and two Sermons on 1 John ii, 3, 4 ; and 1 Cor. xv. 27. By Ralph Cudworth, D. D. First American edition ; with references to the several quotations in the intellectual system ; and an account of the life and writings of the author. By Thomas Birch, M. R. F. R. S. 2 vols.

The principal object of this work is to refute the principles of Atheism ; and in the execution of this task the author has combined a great acuteness of reasoning with the most profound knowledge of ancient literature.

"The matter which in the English edition is contained in two cumbersome quartos, or in four octavos, is here compressed in two compact octavos, besides what none of the English editions of the intellectual system do contain, the profound and noble treatise on Immutable Morality. This has long been out of print. In addition to the various treatises and Dr. Birch's life of Dr. Cudworth, there is subjoined an analysis of the whole, amounting to nearly 150 pages, which form a very enlightened abstract of the various treatises."

"The call for the republication of such works, we regard as among the happy signs of the times. This work ought to be in the hands of every clergyman, and of every man of liberal education. We are persuaded that no man can carefully read the work without being thoroughly convinced of the truth of the Christian Religion, and no Christian can study it, without feeling himself strengthened in his hopes for eternity.—*N. Y. Paper.*

The following notice is extracted from the Christian Examiner, January, 1840.—

"We hail the publication of this work as one among many good omens. It is a stupendous pile of learning, and has few or no equals in this respect. But to us it is not the learning or the wisdom of the man that is most striking. But the candor which fairly estimates every argument, the charity which radiates from every page, is most striking and most admirable. He quarrels with no one. He reproves without malice, confutes without triumph, and never answers with a sneer. If ever a difficult controversy was ably conducted it was this A man must be charmed by the spirit, if not convinced by the arguments. Ralph Cudworth ! We love to dwell on the name—a scholar without pedantry, a logician without obstinacy, keeping his temper, and shedding the light of love throughout a theological controversy." Published by

GOULD, NEWMAN & SAXTON,

March 7. 91 Nassau, cor. Fulton st.

FOSDICK'S GERMAN INTRODUCTION.

Introduction to the German Language—comprising a German Grammar with an appendix of important tables, and other matter, and a German Reader, consisting of selections from the Classic Literature of Germany, accompanied by explanatory notes, and a vocabulary adapted to the selections. By D. Fosdick, Jr.

The work here presented to the public is designed to afford in itself sufficient means for attaining a very considerable acquaintance with the German Language. The beginner in the study of this Language has hitherto found it requisite to set out with the purchase of these several books—a Grammar, a Reader, and a Dictionary, in order to regard himself equipped for serious action. This necessity may be avoided in the present volume. He who makes use of it may proceed at once from the due study of its contents to the perusal of any productions of German Literature which attract his attention. Published by

GOULD, NEWMAN & SAXTON.

March 7. 91 Nassau, corner of Fulton st.

FOLIO BIBLES FOR CHURCHES.

THE subscribers have recently received from London a supply of Oxford folio Bibles suitable for the desk, which, with Prayer Books to match, they can furnish at the shortest notice.

They have also received from the same press, Quarto Bibles, and all the lesser sizes, bound and in sheets.

SWORDS, STANFORD & CO.

February 29. 152 Broadway.

GERMAN LANGUAGE.

THE Orphan Daughter of a Protestant clergyman, of the City of Frankfort on Maine, (Germany,) well educated as a governess, and recently arrived, proposes to give instruction to young ladies in her native language, either at their homes, or in connexion with a school. Terms moderate. Reference—Rev. J. McVICKAR, 8, Columbia College. 4t Feb. 22.

ST. PAUL'S COLLEGE.

THE Second Term of the Session begins on the first Monday in March, both in the Grammar School and College, which is a convenient time for admitting pupils to either department.

Feb. 29 tf.

MRS. FRY'S NEW WORK.

A WORD TO WOMEN, THE LOVE OF THE WORLD, and other Gatherings. By Caroline Fry, author of the Listener, &c. Just published and for sale by

SWORDS, STANFORD & CO.

February 29. 152 Broadway.

ELEGANT EDITIONS OF THE BOOK OF COMMON PRAYER.

H. & S. RAYNOR, Booksellers, New York, respectfully invite the attention of the Reverend Clergy and other members of the Protestant Episcopal Church in the United States, to their beautiful editions of the Common Prayer Book. They are printed in single columns on very fine paper, and embellished with six appropriate steel engravings, the frontispiece being a representation of Christ blessing the bread. The binding is in Turkey morocco, and calf, plain and extra gilt, three sizes, viz. 12, 18 and 24mo.

These editions of the Prayer Book have been very carefully compared with the standard book, by a Presbyter appointed by the Right Rev. Bishop Onderdonk, and the most minute errors have been corrected.

The publishers trust that the pains they have taken to render their editions of the Prayer Book so perfect, will be duly appreciated by the Church.

Published by H. & S. Raynor, 76 Bowery, New York, and for sale by the Booksellers generally.

Feb. 29 6t

ST. ANN'S HALL, FLUSHING, L. I.

REV. J. F. SCHRŒDER, D. D., RECTOR.

OBJECT AND PLAN.—This institution is dedicated to the cause of *Female Education upon Christian principles.* It was founded, to afford parents an opportunity to procure for their daughters a thorough discipline, in all the solid and ornamental branches of education, and, at the same time, to associate sound learning and elegant accomplishments with religious motives. The members of the institution form a Christian family, of which the Rev. Dr. SCHRŒDER and Mrs. SCHRŒDER have the general supervision ; and every arrangement is adopted by them, that has been tested by the best seminaries and colleges in Europe and our own country, to promote the intellectual, bodily and spiritual welfare of all the household.

BUILDINGS AND GROUNDS.—The spacious buildings, and the ample pleasure grounds comprising six acres of land, are the same that were for several years occupied by the seminary of the Rev. Dr. Muhlenberg, until the time of his removal to St. Paul's College, two miles distant. They are within the limits of the town of Flushing, seven miles from the city of New York, and admirably situated on an eminence, commanding a delightful and extensive land and water prospect, and possessing all those advantages, which have so justly rendered the neighborhood a favorite place of permanent retirement from the city, or of occasional resort for recreation. The principal building is an attractive edifice, after the best classic models, and is three stories high, with a basement. It presents a front of one hundred and eleven feet ; its depth is forty-six feet ; and it is supported by a row of Doric columns. The apartments required for all the purposes of the Hall are convenient and airy ; the Saloon for recreation is nearly sixty feet in length, and nearly forty in width ; the outbuildings are numerous ; and the grounds are ornamented with trees and shrubbery.

INTELLECTUAL DEPARTMENT.—The course of studies embraces every branch of a thorough English, French, and Classical education. It is conducted by the Rector, with the aid of a number of able, experienced, and pious resident Professors, English, French, and other governesses and teachers, and also of eminent lecturers and instructers from the city of New York. Ample provision is made, in this department, for carrying pupils through *all the gradations* of literary and scientific knowledge imparted in schools, seminaries and colleges, so that ladies who desire to qualify themselves as *teachers*, may here enjoy very favorable opportunities to attain the object of their wishes.

ACCOMPLISHMENTS.—Music, Drawing, Painting, Needlework of every kind, Calisthenics, Horsemanship and Archery, are taught by able instructors ; and, among the Calisthenic exercises, Dancing, as a recreation and a means of imparting ease and gracefulness. The Rector's views on these subjects may be seen in his Journal of Education, published at the Union Depository, 28 Ann street, New York, which is also the

PHYSICAL DEPARTMENT.—The mind of no pupil is educated at the expense of the body. A great variety of alluring exercises are introduced, calculated to develope the frame, and produce agility and vigor. The saloon, at certain hours, is devoted to innocent and entertaining games and sports, combining corporal exertion with mental relaxation and amusement. Contiguous to the main building, is a well-furnished Gymnasium, with a number of contrivances to promote cheerfulness and afford healthful recreation. In the rear of the Gymnasium and Chapel, are very extensive vegetable and flower gardens, comprising an area of more than three acres ; and every pupil is encouraged to plant and cultivate flowers, shrubbery and trees, and thus become practically acquainted with botany and horticulture. Beyond the gardens is a hippodrome, devoted to equestrian exercises : the circumference of it is nine hundred feet. The archery grounds extend the whole distance of the gardens and hippodrome. A fully qualified and experienced governess, who superintends and conducts the physical department, resides in the family, and requires every member of it to take proper exercise.

RELIGIOUS DEPARTMENT.—The Rector devotes his personal and particular attention to the spiritual prosperity of all the members of the institution. The Chapel, in a building distinct from the main edifice, but communicating with it by a covered way, is furnished with a communion table, font, reading desk, pulpit and organ. It is open, every day, for morning and evening prayer. As a presbyter of the Church, the Rector avows his ardent attachment to her doctrines and worship, and his purpose is, by God's help, in every way, to impart the spirit of her devotions to all those who are or may be placed under his care, and to render religion attractive and interesting. His aim is, so to educate his own daughters, and every young lady whom he may receive into his family, that they may be enabled not merely to shine in the gay circles of this world, but to gain admittance into the glorious society of heaven.

DOMESTIC ARRANGEMENTS.—The suites of apartments occupied as studies and dormitories, consist of well-furnished and comfortable rooms. There is no general *school*-room, and no ordinary school furniture ; but all the classes recite in distinct class-rooms, so as to preserve the family association, and establish habits of refinement. Each study or dormitory is devoted to *two*, or at most *three* pupils ; so that, instead of the usual and very objectionable custom in boarding-schools, of dressing, undressing and washing in *common*, a delicacy and neatness are insured, which are believed to be essential to the character of every young lady properly educated. Suitable instruction is given by the Matron, in the arranging and care of wardrobes, and in several branches of household duty. The Rector and all the resident governesses and teachers take their meals with the pupils, in the spacious refectory of the Hall ; and the table is furnished by the steward and the housekeeper with the best supplies of every kind. The housekeeper gives special attention to *the laundry*, with a view to perfect neatness, health and comfort. Besides the general charge of all the family which devolves upon the Rector and Mrs. Schrœder, there is a special care of them assigned to a number of curatresses. The pupils are divided into sections of six ; and the members of each section, are the protegees of a curatress, who aids them in their studies, and is their confidential friend.

TERMS.—The academical year is divided into two terms or sessions. The next session will commence on the second Tuesday, (10th of March,) and continue for twenty-one weeks, to the following August, when a *summer vacation* will take place. The summer vacation will end on the day before the first Tuesday in October. Suitable measures will be taken, to accommodate with board, at a moderate price, any of the pupils who may desire to spend the whole or any part of the vacation at the Hall ; and parents who reside in cities, especially those in the *southern* section of the country, will find it agreeable to be with their children at Flushing, at least during a portion of the summer, and improve the many favorable opportunities which it offers for rural recreation and rational enjoyment.

EXPENSES.—Board and Tuition, *in all the branches*, useful and ornamental, can in no case *exceed two hundred and thirty dollars* for each session of twenty-one weeks : it is payable in advance. *There are no extra charges* for books, stationary, fuel, washing, &c., &c., &c. When Music and other expensive accomplishments are not studied, a suitable deduction is always made. The *only* expense, besides those above mentioned, is for an *outfit* on entering the institution. The outfit consists of bed and bedding, towels, ring, fork and spoons ; but all these may be provided through the agent of the Hall, for thirty dollars.

The Hall may be visited by means of public coaches or steamboat, which leave the city every day (Sundays excepted,) the former at 3½, the latter at 4, P. M., returning early the next morning ; during the summer two trips are made each day.

For further particulars, please address the Rector, or the undersigned.

ELIJAH GUION, JR.
Secretary of St. Ann's Hall,
Flushing, Queen's county, New York.

⁂ The Episcopal Recorder will please give the above two insertions. Feb. 29—3t

POETRY.

For the Churchman.

"Blessed are the dead who die in the Lord."
Rev. xiv. 13.

We would not shed a tear for the happy Christian dead,
Nor grieve that from this world, they unto their place have sped:
For we know there is a land, more glorious far than this,
Where they will find a rest, and a never-fading bliss.

Oh no, we cannot mourn that their earthly race is run—
That the course is ended, and the prize for ever won;
But rather for their victory, our thanks shall upward rise,
Unto the blessed Jesus, their hope in Paradise.

They have not wholly left us; the prayers they made below
For us and for our welfare, will never cease to flow,
Until the final judgment, when they are gathered in
To bliss without a sorrow, to life without a sin.

Then keeping still before us, their faithfulness and love,
O may like them our striving, be for the mark above,
That so with them united, we cannot fail to come
Unto our heavenly portion, our Saviour and our home.
T. E. J.

DEACONS.

The following observations on the office of a Deacon, appear in the columns of the Southern Churchman in reply to a correspondent.

We proceed this week to answer the second question proposed, viz., "How do we know that the seven, who were appointed to serve tables, spoken of in Acts, are those who are afterwards addressed as Deacons?" We are not sure that we understand precisely the bearing of this question. We will, therefore, present it in two forms.

First. How do we know that the seven appointed to serve tables were afterwards recognized as Deacons in *any* sense? We are not aware that there is a single doubt in the minds of Christians generally in regard to the existence of such an order of officers in the Church as that of Deacons, or that its appointment was not first made and recorded in the first part of the sixth chapter of the Acts of the Apostles. There is properly no ground of controversy on this point. The circumstances of the occasion and the language employed have been sufficient to establish the fact, in the opinion of both the primitive and modern Church. Nor can we believe that our inquiring friend has any difficulty here. He will doubtless admit that the office was not only recognized, but was intended to be a permanent one; if for no other reason, because the same state of things make it as necessary, to say the least, at the present day, as in the Apostolic age. But there is another form given to the question, which calls for a more serious reply.

Secondly. How do we know that the seven individuals, spoken of in the Acts, were Deacons in the sense adopted by the Protestant Episcopal Church.

Our inquirer will remember that every Deacon [illegible] by virtue of his ordination. Although a minister of the Gospel, he might still have no other authority than to serve tables, assist at the administration of the communion, baptize, read homilies, seek for the sick the impotent, &c. The authority to preach depends upon a special license of the Bishop of the diocese where he resides. The fact is, that the office of Deacon is but the commencement of a ministerial life, his future advancement depending upon his conduct and qualifications. Such is the theory of the Church, although in practice, ordination and license are granted generally at the same time.

Keeping these things in mind, we say that so far as there is any evidence in the Bible and the primitive fathers to aid us in our investigation, it is altogether in favor of an order of Deacons in the Episcopal sense, in distinction from the Presbyterian sense.

1. The office of "serving tables," spoken of in the sixth chapter of Acts, was not inconsistent with the right to preach. Whether this office originally devolved upon the Apostles as some think, or whether it belonged to the seventy sent forth by the Saviour, as others think, it is immaterial, since both the Apostles and the seventy had authority to preach at the same time that they performed those duties which now belong to the office of a Deacon. Of course, it must be admitted that the two offices are not in their nature inconsistent with each other.

2. The qualifications described in Scripture as necessary to the ordination of Deacons, in the Episcopal sense, are such as will not apply so well to any other class of Deacons. The seven who were appointed to serve tables were required to be men of "honest report," full of "wisdom," of "faith and the Holy Ghost." Dr. Bloomfield, in his recent excellent notes on the New Testament, gives it as his deliberate conviction "that the persons above named were called to exercise an *ecclesiastical* rather than a secular office, is clear: 1. From the expression Πνευματος αλιου. 2. From their being ordained, which points at an *ecclesiastical* rather than a secular office. 3. From the fact that some of those who were appointed exercised spiritual functions—as Stephen."

In the third chapter of Timothy they are required to hold "the mystery of the faith in a pure conscience," and to have "great boldness in the faith which is in Christ Jesus." These are precisely the qualifications required of all those who are generally admitted to have had the right to preach, and therefore we infer that Deacons of whom the same qualifications are required, have the same right so far as it regards the office of preaching.

3. Some of the seven are declared in the New Testament to have performed some of the duties of the ministry. Stephen commenced preaching at once, and the people "were not able to resist the wisdom and the spirit with which he spake." And in the next chapter or two, Philip is declared to have gone to the city of Samaria, and "preached Christ unto them." In addition to the right to preach, it is stated also that he administered the sacrament of baptism, as in the case of the Ethiopian. The suggestion that these two Deacons had been subsequently ordained to preach and to baptize is entirely without evidence.

4. It is also a remarkable circumstance, that Deacons are classed with ministers. There were doubtless secular offices in the primitive Church, but they are never so classed. The very expression "Bishops and Deacons," leads us to believe that, in point of ministerial sanctity, there was no difference between these two orders.

5. We add, finally, that ecclesiastical history confirms the view taken by the Episcopal Church of the office of Deacon.

Polycarp says that deacons are "ministers of God, not of men"—in other words, they are "ordained for men in things pertaining to God."

Ignatius declares that *deacons* are "intrusted with the ministry of Jesus Christ," (Magn. 6.)—he declares that they are "the ministers of the *mysteries* of Jesus Christ," and that "they are *not* the ministers of meat and drink, (only,) but of the Church of God"—he regards those "who do any thing without the bishop, and presbyters, and *deacons*," as "without the *altar*;" of course, deacons belong to the "altar," (Tral. 2, 7)—he regards deacons as "appointed according to the mind of Jesus Christ," they belonged to the ministry as modelled by our Lord himself, and were not first invented for the emergency in Acts vi.—he recommends that "some deacon" be ordained to visit the bereaved Church at Antioch, "as the *ambassador of* God—and he says, "Philo, the deacon of Cilicia, still ministers *unto me* in the *word of* God." (Philad. Inscrip. and 10, 11.) Let *these* deacons be compared with those of parity, and with ours: of the former, Ignatius obviously knew nothing: with the latter, he was familiar.

Justin Martyr writes—"Those whom we call *deacons* give to each of those who are present a portion of the *bread* which hath been blessed, and of the *wine* mixed with water." (Apol. 85.) Tertullian declares, "The highest priest, who is the bishop, has the right of *baptizing*. After him the presbyters and *deacons*, not however without the permission of the bishop, on account of the honor of the Church." (Cooke, 180.)

DIOCESE OF NEW YORK.

Extracts from the Parochial and Missionary Reports presented to the 55th Convention.

(Concluded.)

St. Thomas' Church, Ravenswood, Queen's county; the Rev. WILLIAM STAUNTON, Rector.

This parish was organized in the month of January of the present year, and on the first of March the Rector entered upon his duties. Since that time, the usual morning and evening services have been held on every Sunday, in a commodious hall, fitted up for the purpose, in the mansion, formerly the residence of Colonel Gibbs. In June, a course of Thursday evening lectures, on the Constitution, Worship, and Usages of the Church, were commenced, and have been continued down to the present time. In the same month, the corner-stone of our Church was laid by the Bishop of the Diocese, and the building is now going forward with vigor. The style of architecture is the Gothic,—the design neat, and as ornamental as our limited funds would justify. It is hoped that the Church will be ready for consecration in the early part of the ensuing year.

The circumstances under which the erection of this Church has been undertaken, are not a little peculiar and interesting. The village of Ravenswood is evidently destined to number a large population. Its beautiful site, not less than its relation to the city of New York, would secure this. But at the present time, both the village and the Church are in their infancy. The families now resident are, however, almost without an exception, *Episcopal*; and in most cases are valuable offsets from the city churches. By these, then, it was determined to erect a substantial house for the worship of God, which should bear date with the first rise of the village, and stand ready to invite to its pure and [illegible] pitch their tents around it. At present—united like one family,—we know nothing of the perils of heresy, or the evils of schism. And we trust that in erecting a sanctuary for the Most High, under these circumstances, we shall both enjoy His blessing, and contribute some little to promote among men, the "unity of spirit, in the bond of peace."

Connected with the Church we have a flourishing Sunday School, numbering about 35 scholars, with a superintendent and 5 teachers. The short period since the organization of the Church, and the large contributions necessary for the erection of our edifice, and the support of ministrations, must be our apology for having omitted the required collections.

Christ Church, Troy; the Rev. WILLIAM F. WALKER, Rector.

Baptisms (adults 12, infants 43) 55; Confirmations 19; Communicants (added 65, removed 31, died 2) 98; Marriages 10; Burials 22.

The church edifice, for which the corner-stone was laid May 10, 1838, was consecrated June 1st, of the present year. In this, besides the usual services of Sunday, *daily* morning and evening prayer is celebrated throughout the week. On special Festivals and Fasts, at Evening Prayer, there is a sermon or lecture explanatory of the observance, and enforcing the particular duty thus brought to notice.

Instead of meeting in a Sunday School for religious instruction, the children and youth of the parish form a catechetical class under the special charge of the Rector, and assemble before him around the chancel, for his instruction one hour, between Morning and Evening Prayer on Sunday. The operation of this plan is such as to satisfy of its superior excellence and efficiency.

We acknowledge with gratitude to the great Head of the Church, that under his guidance and blessing the interests of the parish generally are prosperous.

St. Andrew's Church, Richmond, including Trinity Chapel, Factoryville, Richmond County; the Rev. DAVID MOORE, Rector.

Families 250; Communicants 300; Baptisms 47; Funerals 25; Marriages 5; Sunday scholars 120.

Collections for the Episcopal and Missionary funds have been made.

St. George's Church, Schenectady; the Rev. WILLIAM H. WALTER, Rector.

Baptisms (adults 13, children 36) total 49; Confirmed 69; Communicants (added 25) present number 135; Marriages 3; Burials 18; Sunday School teachers 31; scholars 165. Collections for religious purposes, $285,32.

The ill health of the late Rector, the Rev. Aldert Smedes, compelled him to resign the charge of this parish in May last. He left it possessed of the universal confidence and affection of the people whom he had served with acknowledged fidelity and success. The present Rector, who had been officiating for Mr. S. during the previous winter and spring, was then called to this cure, and is now permitted to report it as favored still, through God's blessing, with the same growing measure of prosperity, external and spiritual, as marked its state under his predecessor. Many additions to its communion have been received, and large accessions may soon be expected. The visitations of the Diocesan for the purposes of Institution and Confirmation, granted on three occasions since the last annual Convention, have been productive of decided benefit to this church, and are gratefully remembered in it.

MISSIONARY REPORTS.

From the Report of the Rev. DEODATUS BABCOCK, Missionary at Ballston Spa, and Saratoga Springs, Saratoga county.

Christ Church, Ballston Spa.—Baptisms (adults 2, infants 3) 5; Marriages 10; Funerals 8; Confirmed 17; Communicants (added 11, died 5, removed 3,) present number 80; Sunday scholars 50; Teachers 8.

Contributions:—

To the Education and Missionary Society, $42 00; N. Y. Bible and Prayer Book Society, 5 00; Diocesan Fund, 5 00.

With the exception of a continual loss by emigration, the affairs of the parish may be said to be in a prosperous condition.

Bethesda Church, Saratoga Springs.—Baptism (adult) 1; Marriages 0; Funerals 2; Confirmed 5; Communicants (added 2, died 1) 18.

Contributions:—

To Education and Missionary Society, $20

N. Y. Bible and Prayer Book Society, 5.

The condition of this parish is much the same as when I made my last report, with the exception that the prospect of erecting a more commodious place of public worship is more encouraging.

From the Report of the Rev. WILLIAM BAKER, Missionary at Fairfield and Norway, Herkimer county.

During the past year my ministerial services have been divided between Fairfield, Norway, Middleville, and Newport. I have officiated 14 times at Newport, 18 times at Middleville, 26 times at Norway, and the rest of my time has been devoted to Fairfield.

While we mourn that so few have been added to the communion, we rejoice in the indications of good that we witness. Considering the extent of ground your missionary occupied—the great increase of some of our congregations—the additional hold the Church is gaining on the affections of this community—and the consistent walk and brotherly love exhibited by our members, we have abundant cause to praise God and take courage.

At Fairfield we have a Bible class, a Sunday School, a small Parish Library, and a Sunday School Library.

Fairfield—Baptisms, 1 adult and 3 children. Communicants at Fairfield and Middleville (removed 2, added 1) 52; Marriages 6; Funerals 6.

At Norway and Newport, Communicants (removed 2, added 1) present number 35; Baptisms 4 children; Funerals 7.

From the Report of the Rev. ALEXANDER H. CULL, Deacon, Missionary at Malone, Franklin county.

I entered upon the duties of my ministry at this station on the 16th of June last; since which I have visited and preached at the following places, viz., Duane, Moriah, Fort Covington, Westville, Constable, and Glen Wood. I have also visited Hogansburg, St. Regis, and Chateaugay; but did not perform divine service at any of them. I have baptized 14 children, and 3 persons were confirmed at the late visitation of the Bishop. The friends of the Church in this region are warmly attached to her institutions and services; but they labor under a serious inconvenience from the want of a suitable place for public worship. However, it is to be hoped that this impediment will soon be removed, as the wardens and vestry have determined on building a church at Malone, and have opened a subscription for that purpose; but in order to carry their laudable design into effect, they must have recourse to the liberality of the friends of the Church abroad. Malone [illegible] and if the Church could be permanently established there, it would soon extend to every portion of the county.

From the Report of the Rev. PALMER DYER, Missionary at Whitehall, Washington county.

Since the last annual Convention, I have officiated regularly on Sundays in St. Paul's Church, Whitehall, with the exception of two Sundays given to Ticonderoga. Our beautiful church was completed last winter, and consecrated on the 3d of May. Having unavoidably incurred a debt of $2800 in the building of the Church, we are unable, at present, to procure either a bell or an organ.

I have preached nine times in Ticonderoga, twice in Port Henry, once in Moriah, once in Caldwell, once in Glen's Falls, once in Sandy Hill, and twice in Kingsbury.

In Ticonderoga, Essex county, on the 15th of May last, I organized the "Church of the Cross," of which Jonathan Burnett and L. C. Larabee are Wardens. This place is now made a missionary station, with a good prospect of being able to erect a church during the next year, and to afford to a clergyman a comfortable maintenance.

In Port Henry, Essex county, there are some friends of the Church, who believe that, as there is no house of worship in the place, it would not perhaps be a very difficult matter to unite most of the citizens in the work of building an Episcopal church and supporting an Episcopal missionary. The Bishop visited the place in September. The prospect is highly favorable; but to insure success, there must be immediate action. A missionary must enter the field while it is yet unoccupied and unappropriated by others.

At Glenn's Falls, also, in Warren county, a missionary is wanted, and might easily build up a church in that flourishing village. It has now become a missionary station.

St Peter's Church, Pawlingsville.—This is the name of a church recently organized, and which will be presented to this Convention. It is organized in a beautiful and thickly-settled part of Dutchess county, and bids fair, with the continuance of God's blessing, to do well. The progress may be slow; because, as may naturally be supposed, coming at this late day, we find the ground abundantly occupied by sects. And, however they may disagree among themselves, they act in harmony against the Church. But, thank God, we find the community in general, willing to hear and judge for themselves; therefore, our congregations are large and attentive. What we have said of this place is also applicable to Patterson. Among the congregations of both places are to be found many persons who, some two or three years since, were entire strangers to the Church, but are now her best friends and most liberal supporters. Although we cannot yet number them among the members of the Church, we are grateful to God for the beginning of good days. And we humbly pray that the good seed so favorably received—may take root, spring up, and abundantly bring forth fruit.

Not far from Patterson are the villages of Carmel, Dover, Beekman, and Pawlingsville. To each of these places has your missionary been invited. But according to his present connection, it was impossible for him to comply, excepting the last named place. To this he has given much of his time and service, and they have resulted, with the blessing of our Heavenly Father, in the organization of a Church. The prospect is equally good in each of the other places.

From the Report of the Rev. ALEXANDER FRAZER, Missionary at large in the city of New York.

Since my last report, in performing my duties as Missionary at large, I have made upwards of 3000 visits to the sick, the poor, the distressed of almost every description in this city. I have baptized 22 infants, attended 24 funerals, married 9 couples, distributed nearly 22000 pages of tracts, 54 prayer books, a large number of Bibles in the English, German, French, Spanish, and Italian languages. I have also distributed, principally among the sick poor, the sum of 359 06, and a large amount of clothing furnished by the friends of the poor.

I have officiated, in this city and neighborhood, on Sundays, 90 times, on week evenings I have lectured 20 times. In the prosecution of his labors during the past year the Missionary has had very much to encourage, as well as to discourage him. While often cast down and dispirited, through the depravity and superstition he has had to encounter, he has also been cheered by the evident blessing of God resting upon his labors, the gratitude with which his visits have been received, the attention given to his exhortations and instructions; and, more especially, the testimony of the sick and dying, of his being made the messenger of good to their souls. The Missionary with great gratitude would acknowledge the very liberal donations of money and clothing which have been furnished him by the benevolent. Through their liberality he has many a time been enabled to relieve the misery which poverty adds to sickness, and caused the widow's heart to sing for joy.

From the Report of the Rev. LOT JONES, Missionary in charge of the Mission Church of the Epiphany, New York.

The state of this congregation is in a high degree prosperous. The attendance upon public worship during the last year has been decidedly greater than at any previous period. Entire harmony prevails; and so far as man can judge, the power of religion is exerting a constantly increasing and happy influence.

Baptisms (adults 8, infants 70) 78; Marriages 22; Funerals 54; Communicants (added 51, died 12, removed 36) present number 294. The condition of the Sunday and Daily Infant School is materially the same as stated in previous reports.

From the Report of the Rev. JESSE POUND, Missionary in charge of the Mission Church of the Holy Evangelists, New York.

The present missionary, who entered upon the duties of this station on the first of November, 1838, is happy to report the peace and prosperity which have attended his labors. The congregation has much increased in numbers; and so far as deep seriousness and devout attention to all the ordinances can be regarded as evidences of growth in grace, your missionary has much to encourage him.

During the past year, 32 have been added to the Communion; 4 have removed, and 2 have died; present number, 240. There have been 30 Baptisms, 8 Marriages, and 6 Funerals.

The Daily Infant and Sunday Schools continue to exert their salutary influence, and are in successful operation; having 7 male and 16 female teachers, and upwards of 300 scholars. During the past winter, $281 20, besides the communion collections, and some clothing, was disbursed to the poor. All the poor children in the schools were supplied with shoes and clothing; and in many other ways, much has been done by the teachers and others, for their general benefit.

From the Report of the Rev. ROBERT SHAW, Missionary at Marlborough, Ulster county.

Confirmations 5; Communicants (added 1) 10; Marriage 1; Burials 2.

Collections:—

Diocesan Missionary Fund, $2 64. N. Y. Bible and Prayer Book Society, 1 54. Diocesan Fund, 2 00.

The vestry of Christ Church, Marlborough, last winter determined to provide themselves with a place of worship where the congregation might assemble without being subject to the dictation of others, as was then and had been previously the case. To carry this resolution into effect, with their limited means, they thought best to unite with some other parish. An arrangement was accordingly made with the parish of Trinity Church, Fishkill, to have me officiate there one half of the time for the present year. Though this arrangement has increased my labors, and subjected me often to great inconvenience, it has enabled the congregation to carry out their plan of building a house of prayer. A small, but neat and convenient church has been erected, which will doubtless tend to give permanency to the parish, and also, it is hoped, will be the means of increasing, in all who may enjoy the privileges of the same, the faith and fear of God.

From the Report of the Rev. ISAAC SHERWOOD, Missionary at Cold Spring Harbor, Queen's county, and Huntington, Suffolk county.

At Cold Spring Harbor, no material changes have taken place during the past year. Divine service as heretofore is generally well attended, and the effects of the sacred ministrations of the Church are visibly seen in a growing interest and attachment for this divine apostolic institution. The friends and patrons of this rising parish have much cause to rejoice in the result of their pious liberality.

Baptisms 12; Marriages 3; Funerals 5; whole number of Communicants at this station 25.

Collections:—

Episcopal,	$3 00
Missionary,	3 50
Diocesan,	3 00
Education,	3 00

At Huntington,—By the very great exertions of a few liberal individuals, lately removed into this place, among whom stand preëminent John R. Rhinelander, M. D., and Capt. Wm. C. Stout, the ancient Church of this village, after a long season of temporal and spiritual desolation, has been repaired, and during the last 18 months regularly opened for the celebration of divine worship. And when the number of other places of public worship in this place is considered, the attendance at Church has exceeded all expectation. On the 9th day of July last, the Church was consecrated by the Bishop, and there are now regularly connected with the parish 18 families.

Baptisms 4; Marriage 1.

Collections:—

Missionary,	$1 50
Diocesan,	1 00

From the Report of the Rev. ORSAMUS H. SMITH, Missionary at Rensselaerville, Albany county.

By God's blessing, I have been enabled to perform the duties of this station during the year, without material interruption. Among our people, however, the doings of death have been of a very afflictive character. Several prominent members of the Church have been called to their rest. It is hoped, that these dispensations of Providence have not been entirely without effect on the minds of the living; though I could devoutly wish to see our portion of the Gospel field more fruitful.

As to the temporalities, and benevolent operations of the parish, I cannot help thinking that we shall be considered as having made some improvement. Besides the considerable sum which has been subscribed for fencing the Church grounds, and repairing the Church edifice, a plan of quarterly subscription for education and missionary purposes, embracing every baptized member of the Church, and others of the congregation, has been put in operation, and is likely to be very useful.

From the Chronicle of the Church.

CYCLES.

A correspondent of the New York Commercial quotes the following passages from Scripture, in support of Mr. Redfield's theory that the wind during a storm blows in a circle or a whirl:

"The wind goeth toward the South, and turneth about unto the North; it whirleth about continually, and the wind returneth again, according to his circuits."—*Ecclesiastes* i. 6.

Whether the forgeoing proves any thing concerning the subject for which it is quoted, we will not pretend to say; but this much it seems to us clearly to indicate, that Solomon entertained an opinion, at that time very common, and especially in Egypt, that every thing was measured by great cycles, and at the end of each of these, things returned to the same they were at the commencement of the cycle. Hence he says in the next verse:—

"All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again."

And hence, also, the reason of what is said in verse ninth:—

"The thing that hath been, it is that which shall be; and that which is done, is that which shall be done; and there is no new thing under the sun;"

And the reason is, because all things were supposed to revolve in great cycles. The great Egyptian cycle, extending back into fabulous ages, consisted of 36,525 years. But they have no *authentic history* before the time of Abraham; and the foundation of their empire, according to their own historians, was about the time of Peleg.

The Latin word *æternus*, from which we derive *eternity*, seems originally to have had reference to the same thing. The first syllable *æ*, was the adverb *ever*, having the same signification as the Greek *aei*; Anglo-Saxon, *aa*; Old English *ai*, Modern English *aye*. The last was from the verb *to turn*, Anglo-Saxon *tyrn-an*; Latin *torn-are*; Greek *torn-oo*, &c., whence *eternity* primarily denoted *ever-turning*, or in the Latin sometimes the *revolving-age*, that is, a great cycle.

WEALTH.

As for money, neglect it not; but note that there is no necessity of being rich, for there be as many misers beyond riches as on this side them; and, if you have a competence, enjoy it with a meek, cheerful, and thankful heart.—*Walton.*

A FORM OF PRAYER.

Besides that the prescribing a form in general is more for our edifying, than to leave every one to do what seems good in his own eyes, we have the concurrent testimony, experience, and practice of the universal Church; for we never read or heard of any Church in the world, from the apostle's days to ours, but which took this course. Though all have not used the same, yet no Church but have used some form or other; and therefore, for any many to say, that it is not lawful, or not expedient, or not edifying, to use a form of prayer in the public worship of God, is to contradict the general sense of Christianity, to condemn the holy Catholic Church, and to make himself wiser than all Christians that ever were before him; which whatsoever it may be thought now, was always heretofore reckoned one of the greatest sins and follies that a man could be guilty of.—*Bishop Beveridge.*

A CLASSICAL TEACHER WANTED.

THE undersigned has determined to establish, at Port Colden, (in the well known, and eligibly situated, and commodious Mansion, heretofore called the Colden House,) a Boarding School for Boys, under the auspices of the Protestant Episcopal Church. It is designed that it shall be, in all respects, of the highest character. The undersigned will take the entire charge of the Domestic Establishment, including the financial arrangements. A Clergyman of the Protestant Episcopal Church, in all respects qualified, is wanted, to take charge of the scholastic department, and to administer the discipline of the institution. He will also have entire charge of the religious instruction, and a congregation may be organized in the vicinity, under his pastoral care.

As it is desired to open the school on the first of May next, early application is desired.

Address WM. C. DUSENBERY,
Jersey City, N. J.,
who has leave to make unqualified references to the Bishop of New Jersey.

The undersigned is intimately acquainted with Mr. Dusenbery, and with his views in the premises, as he also is with the situation and circumstances of the place alluded to; and he does not hesitate to say, that he considers it one of the very best openings for a school, as well as for the Church, within his knowledge.

GEO. W. DOANE,
Bp. of the Diocese of New Jersey
Riverside, Burlington, Feb., 1840.

(Port Colden is situated upon the bank of the Morris Canal, in Warren county, state of New Jersey. The village is built upon elevated ground, and commands a view of several miles in extent, over one of the most highly cultivated districts of country in the middle states. Health, and cheapness of living, and easiness of access, constitute the great benefit towards selecting this spot for the above object. Port Colden is 14 miles east of Easton, Pa., on the turnpike from that place to New York, 8 miles from Belvidere, and the same west of Schooly's Mountain. The ride from New York, via. Morris and Essex Rail Road, is accomplished in three-fourths of a day. There being no inducements in or near the place, for the practice of vice and immorality, is also of great importance to the success of the institution. Feb. 22. tf

WANTED,

AN industrious MAN AND WIFE, to live in the country. It is expected that he will be a competent Gardener, and used to taking charge of stock. The woman will take charge of the cooking department, and make herself useful in the house. It is desired that they should be strictly moral and industrious, and that they should be members of the Protestant Episcopal Church. Such persons, applying at the office of the Churchman, may secure themselves a comfortable home, by being recommended as above.

New York, Feb. 22. tf

A PRINCIPAL is wanted for a Ladies' Boarding and Day School, in the most healthy and pleasant part of the city. The house is large and commodious, the school rooms elegantly furnished. The furniture will be disposed of, on reasonable terms. Applicants please address M. O., Post Office, stating name and residence, and where an interview can be had.

Jan. 17th, 1840.

DR. PUSEY'S LETTER TO THE BISHOP OF OXFORD.—A Letter to the Right Reverend the Bishop of Oxford, on the Tendency to Romanism, imputed to Doctrines held of old, as now, in the English Church. By the Rev. E. B. Pusey, D. D., Regius Professor of Hebrew, and Canon of Christ Church, Oxford.—With an Appendix, containing Extracts from the Tracts for the Times, and various writings of Pusey, Keble, and Newman, showing that to oppose Ultra-Protestantism is not to favor Popery. 8vo. pp. 184. Price 62 1-2 cents.

Just published and for sale by CHARLES HENRY,
Feb. 8. 124 Fulton st

DR. HOOK'S VISITATION SERMON.

A CALL to Union on the Principles of the English Reformation. By Walter Farquhar Hook, D. D. With an Appendix, containing copious extracts from the Reformers. First American from the fourth London edition. Just published, and for sale by

CHARLES HENRY,
Feb. 8. 124 Fulton street.

FOR SALE.

A PEW in St. Paul's Chapel. Inquire at the Neptune Insurance Office. If not sold shortly, it will be let for the ensuing year. Feb. 8.

ORANGE COUNTY INSTITUTION.

THE REVEREND SAMUEL PHINNEY'S Select School, near the village of Newburgh, is in a retired and pleasant situation, where the boys form a society by themselves, and are not permitted to leave the premises without permission from the principal. The number is limited to twenty five, who all lodge under the same roof with himself. The house is large and airy, and the place is distinguished for health. All branches are taught, requisite to give the scholar a complete English and Classical education. The strictest attention is paid to the morals and manners of the students.

THE TERMS ARE:

For tuition, board, washing and fuel, $250 per annum, payable quarterly; for instruction in the French and Spanish languages, $10 each, per quarter. The scholars furnish their own beds, and bedding, and towels. As the number of pupils is limited, three months notice must be given of the intention to remove any of them, in order to give sufficient time to fill vacancies. When pupils are removed without such notice, payment must be made at the rate of $250 per annum, up to the end of three months from the time when the principal is informed of the intention to remove them.

SAMUEL PHINNEY, Principal.
Newburgh, Jan. 1840.

REFERENCES.

Rt. Rev. B. T. Onderdonk; Rev. E. Nott, D. D., President of Union College, Schenectady; Rev John Brown, Newburgh; Messrs. Brown, Brothers & Co., William B. Crosby, Esq., George F. Allen, Esq, New York; Rev. Evan M. Johnson, Brooklyn; Messrs. Brown & Bowen Philadelphia; James Hunter, Esq., Woodstock, near Philadelphia; Messrs. Alexander Brown & Sons, Baltimore; or, the parents of any of his present or former pupils. t May 1.

January 18, 1840.

MRS. LINCOLN PHELPS' INSTITUTE,
AT RAHWAY, NEW-JERSEY,

WILL be opened under competent teachers in all the branches of a useful, liberal and polite education, after the 6th of November next.

Se 28. tf

DELAWARE ACADEMY.

REV. DANIEL SHEPARD, A. M., *Principal.*
MRS. EMELINE P. TEN BROECK, *Preceptress.*

THIS flourishing institution is located in the delightful village of Delhi, Del. Co., 65 miles west from Cattskill, in the midst of a country noted for its healthy climate. It has two departments, male and female, both which are under the superintendence of the Principal. The course of instruction is intended to be *thorough* and *practical*, and is designed to qualify the student for admission into College, or for the business of active life. It embraces the Classics, Mathematics, French, and the common and higher branches of English education. To those who desire it, instruction will be given in Music and Painting. The Academy is furnished with a Library and Apparatus.

TERMS.—In consequence of the funds with which the institution is endowed the price of tuition, for any or all the branches, is fixed at $3 50 per term of 14 weeks.

Board can be procured from $1 50 to $1 75 per week. A limited number of male pupils may be received under the immediate charge of the Principal for $100 per annum, including tuition, board, &c.

The morals of the pupils will, at all times, be carefully guarded. Students may be admitted any time during the term.

The following is from the former President of Washington College:—"Mr. Shepard has passed through the regular course of studies in this institution, with an excellent character both as a scholar and a gentleman of correct moral principles and religious deportment, and is every way qualified for the education of youth."

Any other information respecting the institution will be given on application to the President or Principal.

ERASTUS ROOT, President.
SAMUEL GORDON, Sec'y. Nov. 16, 1839.

GENERAL PROTESTANT EPISCOPAL
SUNDAY SCHOOL UNION.

A VARIETY of Books, suitable for Christmas and New Year's Presents, will be found at the *Depository, No. 28 Ann street,* among which are the following *New Books:*

THE HOLY CHILD JESUS, *An Example of Obedience to Parents.* 24 pages, 18mo. in fancy covers, with a beautiful frontispiece.

THE INFANT BROTHER, 156 pages, 18mo. with an elegantly engraved frontispiece, handsomely bound in muslin.

BLOSSOMS OF CHILDHOOD, by a Mother, 155 pages, 18mo. with an elegant frontispiece, and other engravings—neatly bound in muslin.

JUST RECEIVED,

KEBLE'S CHRISTIAN YEAR, English 18mo. and 32mo. editions.

MEMOIR OF THE LIFE OF BISHOP WHITE by Bird Wilson, D. D., Professor in the General Theological Seminary, with a Portrait, a Fac Simile of Bishop White's handwriting—the Record of Bishops consecrated by him, and an engraving of his study.

SELECT FAMILY AND PARISH SERMONS, by Bishop McIlvaine, 2 volumes, octavo.

THE YOUNG LADY'S COMPANION—a series of Letters by Miss Margaret Coxe.

THE RELIGIOUS SOUVENIR FOR 1840. Edited by Mrs. Sigourney.

December 18, 1839.

JOHN MORISON, Sexton of St. John's Chapel, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them—

All applications for Interments in their ground must be made to him from 10 A. M. to 3. P. M., at Trinity Church Vestry office, and at other hours at his house, No. 17 Clarkson street, near Hudson street. Jan. 25—tf

CHURCH VAULTS FOR PRIVATE FAMILIES.

SEVERAL VAULTS, lately built in the church-yard, or cemetery, of St Mark's Church, to be disposed of. Eequire of WILLIAM D. DISBROW, Sexton, &c., No. 21 3d Avenue, or 376 Bowery.

Feb. 15, 1840 4t

NOTICE.

LOUIS SHERMAN has made an assignment of all his property to the subscribers, in trust for the benefit of his creditors. All persons having claims against him will please present the same; and those indebted make immediate payment to either,

WESSELL S. SMITH,
14 Pine-street,
SIMON R. MC'GOWN,
142 Fulton-street,
Assignees,

Nov. 30.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.—DEPOSITORY No. 28 ANN STREET, two doors below Nassau street.

Under the superintendence of
JOHN W. MITCHELL, *Chairman.*

Contributions to the funds of the Union to be directed to John W. Mitchell, Treasurer, No. 28 Ann street.

The following books are always to be had at the Depository.

INSTRUCTION AND LIBRARY BOOKS.

REQUISITES.

Sunday School Register; Minute Book; General Class Book; Teacher's Roll Book; Smaller Class Book, stitched in covers; Improved Class Book, do.; Alphabet and Reading Cards; Lord's Prayer, on cards; the Creed, Ten Commandments, first table, on cards; second table, do.; Paraphrases on the Collects.

INSTRUCTION BOOKS

System of Instruction; Protestant Episcopal Sunday School Book, No. 1; do. No. 2; do. No. 3; Questions on do. from No 1 to 4; First Truths; Catechism No 1; do No. 2; do. No. 3; Lloyd's do.; Manual of Short Prayers; Catechism No. 4, (by Cuming;) Church Catechism; Church Primer; Sunday School Office of Devotion; Sunday School Psalms and Hymns; Companion to the Book of Common Prayer; Questions on the Collects; Harmony of the Creeds Scripture Instruction; Duty to God; Collects from the; Prayerbook; epistles and gospels from the same; Bible Companion, two vols.; Catechism on the Collects, half bound; Questions on the Gospel of St Matthew; Questions on the Epistles and Gospels, art 1; do. art 2; Questions on the Book of Common Prayer.

THE PROTESTANT EPISCOPAL SUNDAY SCHOOL LIBRARY.

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